

the Instructor

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For an on-the-scene report of *The Holy Land Today*—page 230.

the Instructor

AUGUST, 1954
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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.



OUR COVER

LIKE a picture from ancient Samaria; or from Haran, the land of Rebecca and Rachel; or from Midian, where lived the daughters of Jethro, these two women "move across our page" as silent reminders that in some parts of the world, time seems to stand still.

Can it be possible that there are still places where women carry water jars in this picturesque manner? It must be so, for our friends who travel report that in Palestine and other parts of the Near East there are often found, side by side, both the most modern of machines and facilities and the most primitive.

Taken in 1954, this picture was sent to illustrate the story entitled "This is the Holy Land Today," appearing in this issue, on page 230. We are grateful for the photo and for permission to use it.

-K.S.B.

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PRESIDENT MCKAY'S PAGE

YOUTH NEED RELIGION

THEOLOGY is the science that treats of the existence, character, and attributes of God and of his laws and government. Theology, therefore, may be entirely objective — merely intellectual. An atheist may be a good theologian. Religion denotes those influences and motives in human conduct which are found in the character and will of God. Religion is subjective, designating the feelings and acts of men toward one another and toward God.

That Youth need, indeed that America needs, some higher motivating power is evident by the recent report of J. Edgar Hoover wherein he says: *THEOLOGY IS THEORY, RELIGION IS PRACTICE*

Honesty seems to be outmoded. The stability of the family life is crumbling. Loyalty and patriotism have lost their ardor. Crime and lawlessness, particularly among young people, are increasing alarmingly. Of over 1,750,000 arrests recorded in 1953 by 1,174 reported cities, 8.4 per cent were persons 17 years of age or less, and 14.75 per cent were under 21. Nearly half of the persons arrested for burglary were not yet 18, with two-thirds being under 18. Persons under 21 represented over half of the arrests for crimes against property.

Religion Maintains Equilibrium

I shall offer only four reasons at this time for giving proper religious training to Youth. *First: Youth need religion to maintain a proper equilibrium during the formative period of their lives.* Youth are impetuous and, sometimes in trying to formulate their conclusions, have a tendency to look upon parents as old-fashioned but give confidence to the teacher who seems to be leading them into new realms and higher planes. Teachers know that this is true. Now when, under that condition, the youth receives something which seems to conflict with his previous notions of religion and right, he is likely to be swayed beyond his proper equilibrium.

For example, here is a note which one of our students took in his class. It is from Nietzsche and undoubtedly was properly taught in that particular class. But this is what the student was given with no counteracting thought:

The Jews, always being defeated and buffeted about by stronger races, cunningly invented the Christian moral system, and thus the

modern European world has been debauched and undermined and its vigor sapped through the influence of four Jews: Jesus, Peter, Paul, and Mary. Christianity is the most powerful instrument of national degeneration ever devised by human mind, although Buddhism is a good second to it."

This distorted view, coming as it does from such an intellectual authority, carries weight to the mind of the young. Nietzsche's idea of Christianity carries in it explosive material for youth. Young people are entitled to other views of men equal in authority. I consider a school or institution that furnishes this opportunity for proper balance one of the greatest benefactors to society. In all fairness the student should also learn that:

Christianity excludes malignity, subdues selfishness, regulates the passions, subordinates the appetites, quickens the intellect, exalts the affections. It promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here and spreads the azure of that heaven into whose unfathomed depths the eye of faith loves to look."

And if the professor were inclined to condemn Christianity and point to the evils resulting from the influence of the church during the Dark Ages, the Sunday School teacher or the seminary teacher could teach, and teach truthfully, that it was not Christianity but the *lack* of Christianity that prevailed through the Dark Ages. In other words, Christianity has never really been tried in the world. At best we have had only man's interpretation of it and often only a perversion.

So we need in this day, more than in any other age in the history of the world, I think, that influence which will keep the student in proper balance. Youth are thinking more now than ever before.

Religion Stabilizes Society

Secondly, Youth should have religion in order to stabilize society. Goethe has rightly said: "The destiny of any nation at any given time depends on the opinion of its young men under five and twenty."

(Concluded on following page.)

YOUTH NEED RELIGION (Concluded from preceding page.)

On this same thought, Roger W. Babson, comments as follows: "Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can out-hear and out-travel the former generation. Horsepower has expanded beyond all dreams. But what about man power? What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces there is sure trouble ahead."

Millikan says, "Science without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key to progress and the hope of the future."

Religion Satisfies Longing of Soul

Thirdly, Youth need religion to satisfy the innate longing of the soul. Man is a spiritual being, and some time or another every man is possessed with a longing, an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world.

There is in man a divinity which strives to push him onward and upward. This sense is universal and at some time in his life every man is conscious of possessing it.

Associated with this spiritual urge are three great needs that remain unchanged throughout the centuries: 1. Every normal person yearns to know something of God. What is He like? Is He interested in the human family or does He disregard it entirely? 2. What is the best life to live in this world in order to be most successful and to get the most happiness? 3. What is that inevitable thing called death? What is beyond it? If you want your answer

to these longings of the human soul, you must come to the Church to get it.

Only true religion can satisfy the yearning of the soul. Here we approach the border line between science and religion. The line between the cold facts of science and the revelation of the spirit is so fine that students need to contact a mind that can and will lead them from the real, the practical, into that realm which satisfies the soul.

To Comply With Basic Purpose

Fourthly, Youth need religion to comply properly with the purpose of creation. There is a purposeful design permeating all nature, the crowning event of which is man. Here, on this thought, science again leads the student up to a certain point and sometimes leaves him with his soul unanchored! For example, evolution's beautiful theory of the creation of the world offers many perplexing problems to the inquiring mind. Inevitably a teacher who denies divine agency in creation, who insists that there is no intelligent purpose in it, undoubtedly impresses the student with the thought that all may be chance.

I say that no youth should be so left without a counterbalancing thought. Even the skeptic teacher should be fair enough to say that even Charles Darwin, when he faced this great question of annihilation, if creation is dominated only by chance, wrote: "It is an intolerable thought that man and all other sentient beings are doomed to com-

plete annihilation, after such long-continued, slow progress."

Another good authority, Raymond F. West, one of the memorial lecturers on immortality, says: "With this vast expenditure of time, pain and blood? Why should man come so far if he is destined to go no farther? A creature which has traveled such distances and fought such battles and won such victories deserves, one is compelled to say, to conquer death and rob the grave of its victory."

The facts are, and the student should so understand, that all the preparation of earth is but an anticipation of the crowning glory of creation. Fosdick says: "The perpetuation of personality is the highest thing in creation." This religious leader has come by reasoning to what Joseph Smith received by revelation when he was a young boy, and which the Prophet gave in one of the most sublime utterances in modern scripture: "This is my work and my glory, to bring to pass the immortality and eternal life of man." God's plan, God's purpose, is the perfection of humanity. He does care; He does love His children. He is not merely a blind force, not an abstract power, but a living, personal God.

Youth need religion. The world needs it. It is the world's greatest need.

God bless our Church teachers that they may have the spirit of this great Latter-day work and lead the children to the realm of immortality and peace here as well as happiness throughout eternity!



KEEP OUR YOUTH ATTENDING CHURCH
Young people are entitled to religious views of men of authority.

Visual Aids Used During Song Practice?

Teaching Aids with Music?

Q. *Is it all right to use visual aids in teaching the Sunday School practice song?*

—American Falls (Idaho) Stake.

A. There is no objection to using visual aids in teaching hymns during the practice period, especially if you can devise these effectively, and so select them as to promote reverence. However, visual aids are more often used in the classroom where groups are small enough to easily see the aids at close range.

• • •

Who Offers Prayers?

Q. *Should anyone other than a member of the Melchizedek Priesthood be asked to offer the invocation at Sunday School?*

—Carbon (Utah) Stake.

A. This question was answered in the "Question Box" in *The Instructor*, May, 1953, p. 139: "The presiding brethren of the Church have suggested that only Priesthood members be called upon to open or close sacrament meeting with prayer, but this recommendation does not include auxiliary meetings such as Sunday School. You may, therefore, continue to call on women and children as well as Priesthood members to offer prayers at Sabbath School."

This subject is also treated in the "Question Box," *The Instructor*, March, 1953, p. 72.

You will find a bound volume of the 1953 *Instructor* helpful in answering other questions that may arise. All subjects discussed in the "Question Box" are listed in *The*

Instructor master index for 1953, a copy of which may be obtained free by writing the General Secretary, Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah.

• • •

Bishopric and Rolls

Q. *Shouldn't the bishopric be entered in the officers and teachers roll book? The Instructor says this is optional, but your report shows three more officers over total enrolled in box ccl. Some are doing it both ways. Is this okay?*

—Gooding (Idaho) Stake.

A. Members of the bishopric should be entered on the officers and teachers roll. Will you advise us which issue of *The Instructor* contained the statement that treatment of bishopric names is optional on Sunday School rolls? We are not aware of the statement. For a number of years, the General Board has requested that names of the bishopric be included on officers and teachers rolls.

• • •

Woman Enlistment Director?

Q. *Is it all right to name a woman as our Sunday School enlistment director?*

A. A member of the Sunday School superintendency should serve as the ward enlistment director. The Sunday School secretary (usually a woman, although not always) should be the assistant enlistment director. In the class, the teacher is in charge of the enlistment program. He or she should be as-

sisted in Senior Sunday School classes by class officers.

• • •

Music Classes Permitted?

Q. *Are chorister classes permissible during the Sunday School class period?*

—American Falls (Idaho) Stake.

A. Holding of chorister and organist classes are not recommended during class periods. These are intended for the discussion of Gospel subjects.

• • •

Memorizing Prayers

Q. *What is the General Board's attitude regarding the memorization of prayers by Sunday School children?*

—Oahu (Hawaii) Stake.

A. Our Church teaches that prayers should come from the heart, not just the lips. Memorization of prayers should be discouraged. However, children should be taught how to pray, and there is no objection to the teacher's leading a child in a classroom prayer, sentence by sentence.

Similarly, children should not be encouraged to memorize two-and-a-half minute talks that have been written by adults. Rather, children should be led to express their own thoughts.

Scripture memorization is strongly recommended, including the Lord's Prayer (See *Matthew* 6:9-14).

Editor's Note: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency will take more information regarding the question, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

EVERY day we are sowing seed and the harvest is ahead. It is not wise to be sparing of our seed if we want a good crop.

—Sunshine Magazine.

HILL and valley, seas and constellations, are but stereotypes of divine ideas appealing to, and answered by the living soul of man.

—E. H. Chapin.

DISCIPLINE, like the bridle in the hand of a good driver, should exercise its influence without appearing to do so.

—*The Instructor*, August, 1938.

Something for Nothing

By General Superintendent George R. Hill

UPON moving to Salt Lake City in 1925, I came into close and frequent contact with the business manager of a great industrial institution. I soon learned to respect, admire and love him because of his gentle courtesy, his forthrightness, his square dealing and his genuine interest in people. He was a true Christian gentleman who endeared himself to all who knew him.

One day as we were driving out into the country I said to him, "With your great experience in handling all of the accounts that pass over your desk, you must be in a position to recognize good, new ones, those which would yield big returns to the investor who gets in on the ground floor. When some of those come to your attention, won't you please give me the tip?"

My friend put his arm around my shoulders.

"My boy," he said, "I have spent almost forty years in this business. I have put my savings into ever so many 'couldn't-miss' ventures. I never yet have picked a winner. If I had all the money I've sunk into what proved to be worthless ventures, invested in stable securities, I'd be on 'Easy Street' today. Not one man in a thousand strikes it rich. You don't hear about the nine hundred and ninety-nine who played the market and lost.

"My boy, you can't afford to gamble. Play it safe."

The golden memory of that notable ride and that sage advice comes back to me today in the midst of the greatest uranium rush in history, rivalling or surpassing the gold rush in 1849. "My boy, you can't afford to gamble. Play it safe."

Almost every section, surveyed or not, of desert, of hillside and of mountain in thousands of square miles of southeastern Utah has somebody's claim stake on it. Not one claim in 1,000 has been scientifically prospected. Not one prospected claim in 100 has struck a worth while ore body. Yet numbers of these "claims" have been made the nucleus of scores of uranium mining stocks that have been registered with the state, to be sold often at runaway prices to excited gullible dreamers. Very few of these stocks with a usual par value of one cent a share but now selling at several cents to two or three dollars a share have even a prospect hole much less a paying mine.

There came into the Sunday School office this week a working girl who was going to put all of her savings plus what money she could borrow into one of these stocks, not at one cent a share at which the promoters contracted the stock, but at twenty odd cents to which the stock had then climbed.

"All the smart people are making their fortunes. Why shouldn't I make mine while I can get in on the ground floor?" she said, little realizing that there were

basements and sub-basements and usually bottomless pits beneath these "ground floor" ventures.

Something for nothing — that fantasy which has been the ruination of thousands of people!

I was reminded of the California gold rush days my grandfather told about as recounted to me many times by my father.

The people were for pulling up stakes and going to California where fortunes in gold could quickly be made. Brigham Young told them to stay where they were and help to build up Zion. He promised them in the name of the Lord that those who remained would be prospered and in the end they could buy out several times over those who left seeking gold. This prophecy was literally fulfilled. In three or four years back they came with barely the clothes on their backs and many without even a good team to bring them back. Others, such as my grandfather's brother, were "lost in the shuffle" and were never heard from again.

Something for nothing! How frequently people are beguiled into believing that and find, instead, disillusionment, regret and ruin!

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:



Art by Edward T. Grigware

Used through courtesy of Cody Ward, Big Horn Stake.
Some were for pulling up their stakes and going to California where they hoped to make fortunes in gold.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (*Matthew 6:19-21.*)

"But rather seek ye the kingdom of God; and all these things shall be added unto you." (*Luke 12:31.*)

President David O. McKay in an inspiring editorial,

"Seek Ye First," in the Oct., 1953, *Instructor* says, "Gold does not corrupt man; it is in the motive of acquiring that gold that corruption occurs."

"... Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (*Luke 12:15.*)

"For the love of money is the root of all evil; . . . (I *Timothy* 6:10.)

Come and Preach to Us*

By George W. Hill

General Superintendent George R. Hill's grandfather, George Washington Hill, whom the Indians called "Ink-a-pompy" because of his red hair, was sent by President Brigham Young on a great many missions to the Indians. The following is a story of the first day of his call in 1873 as told by him in *THE JUVENILE INSTRUCTOR*, Vol. 10, 1873, page 309.

THE Indians from down the Humboldt, from Battle Mountain, Carlin, Winnemucca and all through that section of country (Nevada) for two years had been begging me to come to their country and preach to them. They were visiting me almost continually. With all the chiefs that came it was the same story: "Come and preach to us, and teach us how to farm and how to live as white people do."

Well, things were in this condition when in the latter part of April, 1873, I was called to this ministry. About the first of May the chiefs of a band that were encamped on Bear River, about twelve miles above Corinne (Utah), paid me a visit. During our talk, they invited me to come out to their camp and preach to them. I promised to do so, but told them I did not know what day I could come, as I was in the employ of the railroad company at the time and did not know when I could get away, but would come as soon as I could. With this promise, they went home.

Getting leave of absence for one night, on the 5th of May, 1873, at eight o'clock in the morning, I got aboard of a C. P. freight train and went as far as Corinne, where I left the train and started on foot across the prairie, a distance of some 12 miles, to the camp. I had not proceeded more than one mile when I met an old Indian named Tig-wetick-er, who came up laughing, and said Ti-quitch, their chief, had told them as soon as he got up that morning that "Ink-a-pompy," as they call me, was coming to see them that day, and that they must clean up and all stay at home, as I was going to preach to them. He also told them that I was coming on foot and wondered why I did not come with my mules and wagon, as he thought I was getting too old to walk so far.

The old Indian said he was going to Corinne to buy a beef head, as he had nothing to eat; he gave me directions to camp, and said he would hurry back, so went on. About three miles farther on I met Po-pe-ha and another young Indian going to Corinne on the same business as the old man. They came up laughing and told me the same story that the old man had told me. Also, they said that they would hurry back to the meeting.

I went on pondering these things over in my mind and asked myself how it was that the old chief could

tell so correctly the time I would arrive. It seemed it was done to convince me that the time had come for the work to commence among them; but still it was a mystery to me how he could see me and tell the time of day I would arrive, and how I looked and traveled and that, too, correctly.

I was thinking of this when lo and behold, I met the chief coming to bring me a horse to ride to camp. This satisfied me that my Father in Heaven had something to do with it; so I resigned myself into His hands and said: "Father, thy will be done," believing that these things were done to satisfy me that the time had come for His work to commence among the Indians.

When we arrived in camp, the Indians came together in a few minutes, and I preached to them, even astonishing myself. After meeting, we repaired to the water, and I baptized and confirmed 102 of the Indians. After confirmation I talked to them a while in regard to their duties as the spirit seemed to direct, when I bade them adieu and returned to Corinne in time for the C. P. train. I arrived at Ogden at half past one o'clock the same night, having ridden on the freight train over 50 miles, walked 24 miles, preached to, baptized and confirmed upwards of 100 persons.

*From "My First Day's Work, *The Juvenile Instructor*, Vol. 10, page 309.

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Arab Legion maneuvers well on camels of old or in modern trucks, tanks and fast jets.

This is

The Holy Land Today

Editor's Note: This graphic description of the Holy Land in 1954 was written especially for THE INSTRUCTOR by an eminent Latter-day Saint teacher visiting there. At his request, the author's name is not given.

THE atmosphere is tense in the Holy Land! Its history is one of invasion and conquest covering a period reaching back 26 centuries before Christ. During that time it has been under the foreign rule of Egypt, Assyria, Babylonia, Greece, Rome, Persia, Moslem (Omayyads, Abbasids, Fatimids), Turkey, and Great Britain. Today we should properly speak of the Holy Lands, for it now has become two lands. One is controlled by the Jews and called Israeli; the other, the Hashimite Kingdom of Jordan, is under Arab rule.

The boundary of these lands is under dispute. Israeli has the Mediterranean seacoast and the districts of Nazareth, Samaria, Haifa, Jaffa, Lydda, Gaza, Beersheba, and the western (newest) section of Jerusalem. Jordan includes the ancient lands of Moab and Ammon, most of the Jordan River valley, and such historical centers as Old Jerusalem, Bethlehem, Hebron and Jericho. The boundary bristles on both sides, with rusty barbed wire and gleaming bayonets on polished rifles. Traffic speed

is regulated by huge, cone-shaped concrete pillars placed upon the highway. Military camps are spaced regularly along every main thoroughfare.

Jerusalem is a divided city. The western wall of the Old City forms the boundary running north and south. Damascus Gate is a famous landmark in the north wall. Through it flowed anciently the traffic to Syria, Persia and Babylonia. Today as you enter the gate, you note the tanks and the armed trucks of the Arabs; at lookout stations within 50 yards are Jewish soldiers with guns at "alert."

The historic portion of Jerusalem is in Arab territory. Friendly guides direct you to the points of chief interest. Christians usually go first to the Church of the Holy Sepulchre, which is one building containing many chapels operated by Roman Catholic and Greek Orthodox as well as several Protestant denominations. The door is guarded by a Moslem whose family has held this position by inheritance since the 12th century. Under the roof of this church are said to be the sepulchre of the Savior and the site of Golgotha. Special chapels recall such events as "The Crowning of Thorns," "St. Mary Magdalene," "Nicodemus," and "Division of the Garments," to name but a few. Each chapel is unique in design and artistic decoration.



Photo by United Press.

Riding a mowing machine, this young Israeli woman is helping to wrest precious food from the tired land.



Unchanged through the centuries, women of Jericho still fill their jugs at Elisha's Spring then "head-carry" jugs home.

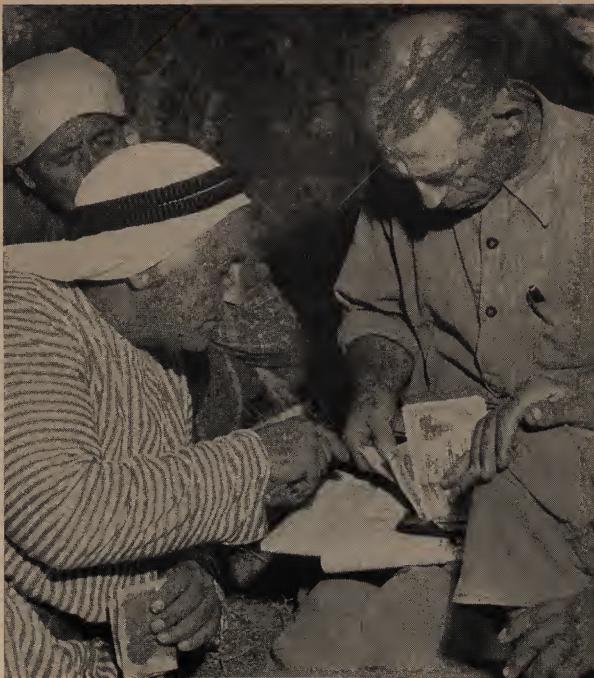


Photo by United Press.

There are still Jews and Arabs who carry on business with each other. Arabs in picture have come to collect for agricultural produce sold to a Jewish settlement. Jewish representative on the right is paying an account with five- and ten-pound notes.



Precious water for an Israeli field is brought from storage cisterns situated within the stockade. There it was collected as rain or came from a freshly-dug well. New wells are being probed for.

In His Footsteps

The Christian visitor would almost certainly want to follow the Via Dolorosa; and, if you are fortunate enough to visit Jerusalem on a Friday, at 4 p.m., you may join a procession conducted by the Franciscan Fathers



Damascus Gate is the main gate for entering Old Jerusalem today. Products needed to feed a population of tens of thousands come through this gate which is guarded continuously by Arab Legion soldiers.

which pauses first at the Pool of Bethesda (John 5:1-16), and then follows in succession to the 14 stations marked by Jesus on his way to the Cross: First at the Tower of Antonia in the fortress and palace of Herod; then, over flagstones two or three feet thick, past such points as



Lined with business operations of merchants that were driven out of Jewish section of Jerusalem, the Via Dolorosa is a crowded street, sometimes 12 feet wide, but often narrower.

the Fifth Station, where Simon of Cyrene was caused to carry the Cross, (*Mark 15:21*); the Eighth Station, where Jesus, approaching Golgotha, addressed the Daughters of Jerusalem (*Luke 23:28*); and finally the Fourteenth Station is at the Sepulchre itself. After the experience the Christian visitor recalls the words Jeremiah: "... Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things." (*Jeremiah 14:22*.)

But we must leave Jerusalem with its Wailing Wall, sacred to both Jews and Arabs, and the Dome of the Rock—an Arab Mosque—probably the most beautiful example of religious architecture.

If time permits, you may visit Bethlehem. The road passes the Mount of Olives and the beautiful chapel standing in the Garden of Gethsemane. Your heart beats faster at the sight of the flourishing olive trees, planted before the time of Christ. A Jewish cemetery at the side of the road is a grim reminder of "man's inhumanity": all the headstones were shattered by Arabs who used this means to express their hatred for those who drove them from their homes. It takes 25 minutes of careful driving to reach Bethlehem. The road winds and twists around steep hills covered with scant vegetation, but with millions of rocks of all sizes. In the valleys are hundreds of refugees who have found shelter in the caves and under the rock shelters. They swarm out at you if your car slows down. They beg for "baksheesh," hoping for gifts of money, food or clothing, but smiling warmly at even one friendly word of greeting.

Jerusalem and Bethlehem are on high land. The hills of Judea are cold in winter, and rain falls intermittently through December, January and February. During those months the temperature is moderate in the Jordan Valley, and Jericho should be visited during the winter season. It is the winter resort of this country. Jericho was here long before the time of Moses. A



Helping the Israeli settlers maintain a foothold upon the land are Jewish students from the University of Jerusalem. Here a townsite is being barricaded with barbed wire as a protective measure against unfriendly Arabs.



Jerusalem has benefited as much as any other city in the Holy Land by the present truce. People can again walk the streets unafraid, but anti-tank barricades remain.

beautiful stream runs through the city. It is used to irrigate the luxuriant crops which grow in carefully cultivated fields, and orchards, including bananas, grapes, oranges, dates, pomegranates and almonds. Along the streets of Jericho you see sheep, goats, camels and oxen. The streets are lined with small shops: meat, vegetables, fabrics and other wares are displayed right out on the street.

Jericho has been a stronghold throughout its history. Joshua needed the help of the Lord to conquer it. The city is at the foot of hills which rise sharply, almost to mountain height, directly to the west.

One of the highest and steepest hills is called the Mount of Temptation. A monastery has been built on the very top of it at the site of the tempting of Jesus.

From that point Jesus easily could see the whole length of the Jordan Valley. Galilee sparkles to the north and sends its sweet water on the 200 mile journey to the Dead Sea, only 65 miles away. The river twists and turns in quarter and half and three-quarter loops through a channel 696 feet below sea level at the Sea of Galilee and ends 1,286 feet below sea level at the Dead Sea.

From the Mount of Temptation, one sees the peaks of snow-capped Mount Hermon in Lebanon to the north of Galilee. The Arabs called Hermon the "Jebel esh-Sheikh" or the "Mountain Chieftain." Directly across the valley, some 40 miles away, can be seen Mount Nebo, rising out of rich farm lands on the eastern plateau. In the valley may be seen the place where Jesus was baptized by John.

The Jordan River valley was once densely populated. Thriving civilizations flourished. "And Lot lifted up his eyes, and beheld all the plain (valley) of Jordan, that it was well watered (irrigated) . . . even as a



Living in homes built by stonemasons before the time of Christ, these Arabs of Jerusalem compete in a modern world with methods and customs but slightly improved through the centuries.



Her activities of the Holy Land include archeological exploration and excavation. In Bethany, the tomb of Lazarus had been completely covered with debris.



The business district of Amman, Jordan, is in sharp contrast with home above. Here is a modern city complete with automobile traffic, sidewalks, store windows, sight seeing buses, and street lights. They even have traffic windows, and street lights. They even have traffic patrolmen.

garden of the Lord." (*Genesis* 13:10.) Thousands of sheep once were pastured here. (*II Kings* 3:4.) The Midianites once made raids into the Jordan to carry off the crops of Israel from the threshing floors, and to drive off the livestock also. (*Judges* 6, 8.)

In the valley, not far from Jericho, there are thousands of refugees. These unfortunate people, Moslems and Christians, are completely dependent upon charity, in a valley which once supported nations.

The Jabcock River flows into the Jordan from the east. Today it is called the Zerka River. It was at the Jabcock, just after its swift descent through rugged canyons to the floor of the Jordan valley, that Jacob wrestled with the angel (*Genesis* 32:22-32) and later met his brother Esau. (*Genesis* 33:1-4.)

Leaving the Jordan Valley and proceeding east to Amman, capitol of Jordan, the road climbs through deep and winding canyons. Your ears pop crazily as you move to sea level and above. The road passes farms, carefully marked by rock walls. Teams of oxen or camels pull pointed-stick plows. Herds of goats move briskly over the hills hunting out their meager offering of food. The animals nibble the plants right into the ground. One wonders whether anything will grow there again.



The Jordan River was regarded in Biblical times as a dread barrier to be crossed rather than as a beauty of nature to be praised. In truth it has been the liquid backbone of the Holy Land.

But these are precious lands. The Lord blessed them and called them "Holy." This is not the place for cowards or weaklings. Out of these lands came incomparable moral strength. Mighty empires have fought to possess them. They have been the inspiration for religion, ethics and poetry. Cultural and intellectual fiber grew strong in this environment. It is the land of great spiritual resources. Today this Holy Land is torn by war. Perhaps it is the struggle for delivery, for a rebirth. The Lord told Moses on Mount Nebo: "This is the land . . . to thy seed will I give it." (*Deuteronomy* 34:1-5.)

This Holy Land is beset by problems. No one can positively foresee what the future holds. Just now this struggle reminds one of the River Jordan: Is the destiny of the nations to be like the muddy river whose end is the lifeless flood of the Dead Sea?

The Prophet Isaiah asked, "Is a land born in a day? Is a nation brought forth at once?" This is the Holy Land. The work of its redemption is still in its beginnings. Ahead lie its conquests and its splendors. Long and hard is the way but "it shall be called the way of holiness."



Looking across the north end of the Dead Sea, one can see the hills of Judea which rise to the west. Through the centuries of conquest and conflict it has been associated with divine judgment.

Prayer, a Source of Wisdom*

By Jean McGilvray

PRAYER is a great source of wisdom. If we are to gain understanding, resist evil and keep ourselves morally clean, we need the strength which Christ promises will come to those who pray.

We should pray before our brethren as well as in secret. Our words should be few, and we should ask simply for what we need and thank God for his many blessings to us with hearts full of praise, forgiveness and love.

I would like to relate an example of a small boy who had been attending Sunday School for quite sometime. On one particular Sunday the

subject of prayer was discussed. As he was walking home, he considered the matter all the way, because his father had left the Church and his mother wasn't a member.

He walked into the kitchen and looked into his mother's face and asked if he might say a little prayer at the evening meal. She did not know what to say and told him to ask his father. This he did, but his appeal was refused.

The boy's heart was heavy, but he persisted, until one evening the father said, "Well if you must say your little speech, out with it."

The boy bowed his head and uttered a simple, yet beautiful prayer.

At the next meal the father was

away, and the boy told his mother that they had been taught in Sunday School class that each one in the family should take turns. Being in front of the other children, she had no other choice, but responded by saying the blessing.

When the father returned, the boy told him that they should take turns and for some reason, without a word, the father did so. Today that father holds a responsible position in one of the stakes of Zion.

How true the statement "a little child shall lead them."

Dr. Karl G. Maeser once said, "You can pray best when you feel most like praying, but you should pray most when you feel least like praying."

Prayer can become a source of wisdom, moral strength and physical protection.

*From a 2 1/2-minute talk by Jean McGilvray, age 13, Raymond Fourth Ward Sunday School, Taylor (Canada) Stake.

“ . . . Thus Saith the Lord . . . ”*

TEACHERS: Here are your assignments for class memorization, correlated with the October lessons.

HISTORY OF THE CHURCH FOR CHILDREN

Course No. 6

For thus saith the Lord — I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

—Doctrine and Covenants 76:5

OLD TESTAMENT STORIES

Course No. 8

If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness.

—Doctrine and Covenants 95:12

THE LIFE OF CHRIST

Course No. 10

. . . There is joy in the presence of the angels of God over one sinner that repented.

—Luke 15:10.

HISTORY OF THE RESTORED CHURCH

Course No. 12

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

—Amos 3:7.

PRINCIPLES OF THE GOSPEL

Course No. 14

Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

—Micah 3:12.

*See Course No. 6.

THE GOSPEL MESSAGE

Course No. 16

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

—Doctrine and Covenants 130:20-21.

HOW I MEMORIZE THE SCRIPTURE

“ In the memorization of scriptures, I have no special method to recommend—only that it be done! The pity is that there is so little memory work in modern education and especially of the ideas which, like stars, guide us on the voyage of life; for he who devotes some of his time to reading and memorizing the truths of God will imperceptibly advance in goodness.

“ So let's get some great lines from the scriptures that instill faith, kindness and forgiveness and, when we feel defeat or hatred creeping into our hearts, turn to those inspired words and repeat them over and over. A miracle of transformation will follow!”

—Royal L. Garff,
—Professor of Speech and Lecturer in Marketing, University of Utah.

PROVING YOUR PEDIGREE

Course No. 20

The thing that God has given to you that is worth more than all the rest is the opportunity to obtain eternal life in the celestial kingdom, and to have as your companions, throughout the ages of eternity, sons and daughters, husbands and wives with whom you have associated here on earth.

—President George Albert Smith
Improvement Era, April 1948,
Vol 51, p. 330.

TEACHER TRAINING

Course No. 22

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

—Doctrine and Covenants 121:34-36.

PARENT AND CHILD

Course No. 24

Children, obey your parents in all things: for this is well pleasing unto the Lord.

—Colossians 3:20.

TEACHINGS OF THE NEW TESTAMENT

Course No. 26

. . . I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

—Matthew 5:34-35.

TEACHINGS OF THE BOOK OF MORMON

Course No. 28

. . . Behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.

—II Nephi 32:9.



Photo by Collins and Morris.

Maurine Parker, Miss Utah, tells a story to her Junior Sunday School class in Harrisville Ward, Farr West Stake.

There Is Charm in Her Stories

By Pearl Allred

"Now I'll tell you a story," says

Maurine Parker, a Junior Sunday School teacher at Harrisville Ward near Ogden, Utah. She understands fully the power of those six words. Maurine, recently chosen Miss Utah, uses them to capture the wandering attention of children whose interest span, she knows, is short.

The story, Maurine admits, is an old device. But she declares that, after two years of experimenting with young and restless children, she finds it the most compelling teaching aid she knows.

Many Ways To Handle Story

In her own work she demonstrates that there are many ways of handling the story. Sometimes she deserts her role as storyteller to let her class, by means of action and dialogue, dramatize a story and share

the heart-warming experience of creating something together. At other times she uses a succession of pictures, carefully selected, to tell a story. She weaves narration around them and always makes sure they are an organic part of the story and the lesson it is designed to illustrate, rather than an entertaining distraction.

Again she often resorts to the story to get across an abstract idea. She may have to make it up spontaneously to suit the occasion. She may want to show, for instance, that the word "home" means more than "house," that it is not, as one child suggested, "a place to watch television" but a place where love abounds.

Singing Is Important

Singing is another important part of the class routine. Maurine is a

talented singer, and her charming voice lifts and encourages the performance of her class. As a rule, she chooses songs that lend themselves to action and thus provides the children with a safety-valve for their high spirits as well as with the opportunity for enthusiastic vocal expression.

Preparation Is Thoughtful, Thorough

Part of Maurine's teaching success stems from the fact that her preparation for each Sunday session is thoughtful and thorough; part of it from the fact that her response to her young charges is always warm and sympathetic. So far they are not visibly impressed by the fact that she has been crowned Miss Utah. What is important to them is her friendly way and the fact that she tells such wonderful stories.

These Opportunities Are Yours¹

By President David O. McKay

THREE great principles have been impressed upon my mind this evening.

The first principle is an appreciation of what the Church offers its members. If you parents who are here tonight are not deeply impressed with that and go home without a greater realization or determination to cooperate with officers and teachers of this great organization, then I fear you have lost one object of this service. What an opportunity is given to your children to develop self-control, self-mastery, studiousness and service! Some parents in the Church will not even put forth effort to get their children under this environment. Such are recreant to their parenthood.

The second is the importance of confidence — gaining the confidence of our children—mentioned so impressively by Dr. Lowell L. Bennion. The first step towards winning our children in the home or in the Sunday School, Mutual or Primary or in the priesthood quorums is to gain the confidence of the children.

You remember the story of the botanists who were searching for special floral specimens? At length

they saw one down on the face of a cliff. There was no way to reach it except by letting someone down with a rope. There was a young lad who had been following them for an hour or two and he had watched as they plucked their specimens.

Wanting the flower the leader said, "Young man, I'll give you \$5.00 if you will let us tie a rope around your waist so that you can be let down to pluck that flower." Without answering, the lad ran away from them, but in a few moments he returned from a cottage nearby with his father.

Then he answered, "I'll go down and get your flower if you will let my dad hold the rope."

What would you not give, fathers, to have that confidence from every one of your sons and daughters? And you teachers, what would you not give to have that confidence from your students and pupils?

The other point is the opportunity to train boys and girls in the home and in Sunday School with the desire to serve—to help others. It is a great lesson of life to learn to live beyond ourselves and live for others. In the animal world they live for self; in Christ's world one lives for others. There are none so poor who cannot render service to someone else.

This reminds me of a story I read some time ago. Some government officials called upon a poor widow in Tennessee who was eking out a miserable existence on two acres of unproductive land. Wanting to help, one of the government representatives said, "Madame, what would you do if the government allotted you \$200?"

The woman hesitated. During that hesitation, the representatives saw the bare, dirt floor in the cottage, the windows covered with dark canvas, the light coming through the cracks in the logs.

The woman looked up and said, "I reckon I'd give it to the poor."

There is a lesson. No wonder the writer of that story wrote this heading, "The Vanishing American."

Confidence, service and a realization of building character will lead you in your attempt to develop Christ-like characters in your students. What ideals! What opportunities are yours with the help of the Lord through your faith and example!

God bless our teachers and officers in the Sunday School and in all other organizations of the Church. God bless our parents that they may realize the importance of cooperating with these institutions, I pray in the name of Jesus Christ, Amen.

IN SEARCH OF KNOWLEDGE*

A young man came to Socrates one day and said, in substance: "Mr. Socrates, I have come 1,500 miles to gain wisdom and learning. I want learning, so I have come to you."

Socrates said, "Come, follow me."

He led the way down to the seashore. They waded out into the water until they were up to their waists, and then Socrates seized his companion and forced his head under the water. In spite of his struggles, Socrates held him under. Finally, when most of his resistance

was gone, Socrates laid him out on the shore and returned to the market place. When the visitor had regained his strength he returned to Socrates to learn the reason for this unusual behavior.

Socrates said to him, "When you were under the water what was the one thing you wanted more than anything else?"

He said, "I wanted air."

Then Socrates said, "When you want knowledge and understanding as badly as you wanted air, you won't have to ask anyone to give it to you."

—Elder Sterling W. Sill.

*From "The Miracle of Personality," address given to the Brigham Young University student body.

Her Clippings Start Libraries

Conducted by Wallace G. Bennett



Photo by Henry A. Miller.

Lela Lee Smith shows her expanding file of classified articles and some pictures that she has clipped from *INSTRUCTORS*.

Home Libraries Help

YOUNG STAKE in northern New Mexico and southern Colorado is about 200 miles across and contains 12 wards and branches varying in size from relatively large wards to small branches in isolated areas. In making visits around the stake, Elmo D. Smith and his wife, Lela Lee Smith, of Farmington, N.M., both members of the stake board, repeatedly found no ward libraries and few visual aids being used.

Sister Smith felt that this condition could be improved if each teacher would make use of the visual aids readily available at small cost. She decided to collect and organize a library that any teacher could copy and use.

Starting with back issues of *The Instructor*, which she had kept on file, she mounted all the pictures and visual aids that were published in 1950, 1951, and 1952 issues. She also clipped special articles on subjects frequently taught in Sunday School, teacher training articles, and the stories and poems and games for children given in the Junior Sunday School section of *The Instructor*. She purchased an expanding file at the local stationery store for \$2.10. In this she classified pictures, maps and charts according to subject matter. The articles were classified and filed in manila folders held in place with metal paper fasteners.

This has been the basis of a home library to which clippings from other Church publications can be

If there is a particularly **I**located in a particular place or some place of Sunday School work being done in your stake, ward or branch, please report it to Wallace Bennett, who should be addressed: Wallace G. Bennett, The Instructor, 50 North Main Street, Salt Lake City 1, Utah.

added. It is proving useful in demonstrations at preparation meetings and faculty meetings. It takes little space and is easily carried.

Brother and Sister Smith have served on the stake board for four years.

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Preparation Meetings Inspire Teachers

EAGER to know reactions of ward coordinators and Junior Sunday School teachers to the preparation meeting sessions held for Junior Sunday School workers in Idaho Falls Stake, Velda Haacke, stake coordinator, circulated a questionnaire at a recent preparation meeting asking these questions:

Do you enjoy coming to Preparation Meeting?

Do you feel you are being helped with material for next month's lessons?

What other ways would you like the board to help you?

The responses contained such statements as these:

"We are very pleased with the help we are receiving from the board at preparation meetings. The practical demonstrations given last time were fine, and we hope they will be continued for each group." Mary Mason, 6th Ward.

"Demonstrations, as given this afternoon, are valuable. Our stake board has always been alert, and we appreciate it. More demonstrations please!" Louise Murphy, 8th Ward.

"The preparation meetings have been very helpful. The demonstrations have helped me in preparing lessons when I have had a class to take over. Being new at Sunday School work, I feel like I couldn't have gotten along without these meetings." Phyllis Cannon, coordinator 2nd Ward, Ammon.

Sister Haacke writes that after reading the reports she feels her responsibility more keenly than ever before. She feels the need to be "alert and watchful for new and better ideas to pass on to the ward workers in such a way that it will attract their interest and inspire them to be better teachers."

Secretary Success Story

FROM Seth Forsgren of Yellowstone Stake Sunday School board come these comments about the secretary of that board:

"Dependability and cooperation of the ward secretaries contribute greatly to the success of Mrs. Myrtle Millward, secretary of the Yellowstone Stake Sunday School board."

"Sister Millward is mindful of her responsibilities and is continuous in her efforts to do her job well. She begins, after the weekly superintendency meeting, checking the minutes of the meeting and her schedule. Using the minutes as a guide, she notifies board members of meetings, takes care of assignments, and checks on assignments until jobs are complete."

"Reports are an important part of a secretary's job. Sister Millward begins to complete her reports 'way ahead of the deadline. By doing this she is better able to help ward secretaries who are having trouble with reports and to notify secretaries if they are slow in making their reports."

"Sister Millward finds a little work done ahead of time aids greatly in getting the job done right. She does



Myrtle Millward finds a little work done ahead of time aids greatly.

an outstanding job. If you ask her how she accomplishes it, she will insist that she is just doing her job and following the instructions of the stake superintendency and those sent out by the General Board."

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"Treasure Hunt" for Teaching Aids

SISTER MARJORIE WORTHEN, Layton (Utah) stake board member in charge of "Living Our Religion," plans her work in such a way as to get results. Here are a few hints — for stake board members and teachers, too — from the way she works.

Sister Worthen calls during the week the teacher she intends to visit the next Sunday. During the visit she watches for order in class; effectiveness of the lesson on the minds of little children; if story-telling is effective; to see if visual aids are being used; for excessive activity and not enough lesson material; to see if the teacher is following the prescribed course.

In preparing her lesson for preparation meeting, she always does these things:

Prays for inspiration.

Studies the next month's lessons completely.

Takes the lessons one by one and prepares all enrichment material to show the effectiveness of the ideas in the manual.

Brings reference materials to preparation meeting for display.

Displays visual aids.

She is always on a "treasure hunt" for teaching helps. She gets pictures from coloring books then copies and mimeographs them for teachers to color and mount. For pioneer stories she makes sandboxes,

covered wagons, and represents lakes, mountains, and sagebrush. For stories on the community, she has gone to the library and the city hall and has talked to residents who have lived in the town for many years. She also draws a map of the town and puts in interesting buildings. She prepares attendance charts at the beginning of the year.

Her preparation meeting room is always prepared in advance. Together with a cordial greeting, she has a get-acquainted game so all will know each other. Prayer is always offered. Her name, address, and phone number is on the black board, and she has the same information about each teacher.

Holiday stories and ideas are given as the occasion arises. Feeling that singing may be as much a part of the lessons as stories, she takes song books to preparation meeting. If time will not permit them to learn all the songs, the teachers occasionally meet Sister Worthen in one of the homes at another time. She has a picture poem book with poems and pictures illustrating them. Every month she assigns one of the teachers to give a story. The others enjoy



Marjorie Worthen is always on a "treasure hunt" for teaching helps.

observing different methods of story-telling.

Superintendent John B. Cook of Layton Stake Sunday Schools writes that any of Sister Worthen's teachers could take her place — they are so well trained.

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Teachers, How Do You Rate?

SUPERINTENDENT ROY MCKINNON of Tacoma (Washington) Stake wants to know how his teachers and other Sunday School workers are doing. The basis for rating which

COMING EVENTS

August 2, 1954
July, 1954, Monthly Report
Sent to Stake Secretary

September 6, 1954
August, 1954, Monthly Report
Sent to Stake Secretary

September 12, 1954
"100% Sunday"
Every member attends
Sunday School

September 19, 1954
Sunday School Budget Fund
Sunday

September 26, 1954
Suitable Date To Begin
Teacher Training Classes

October 1, 2, 3, 1954
Semi-annual
General Conference

October 3, 1954
Sunday School Semi-annual
Conference

October 4, 1954
September, 1954, Monthly
Report Sent to Stake Secretary

October 4, 1954
Mission Branch Third Quarter
Reports Sent to Mission Office.

he and his associates on the stake board have worked out might help other Sunday School workers to evaluate their own performances.

Teachers are rated on their ability to: organize lesson material, choose objective, motivate student activity, secure class participation, use blackboard, use lesson aids, make advance assignments and summarize. Records are kept of their attendance at prayer meeting, Sunday School, faculty meeting, sacrament meeting, preparation meeting, annual convention and priesthood meeting. They are asked if they have completed teacher training, if they subscribe to and use *The Instructor*, if they will accept and use ward and stake assistance and if they have been set apart. Record is also kept of their special talents, hobbies and other Church activities.

Other Sunday School workers are rated in a similar way on factors which pertain to their particular jobs.



"Dean of the theater in Utah," Philip Margetts, could make people laugh even when both he and they were hungry and cold.

THE walls and roofs and columns of a building have no vocal chords, yet they clearly bespeak the characters and personalities of the men who built them. What a wonderful story of a great civilization in the desert the Tabernacle and the Old Salt Lake Theater (subjects of our pictures for this month) have told! They represent a culture of mind and senses and beauty combined with dreams of spiritual grandeur and truth. Only through great strength of will, careful planning and the sweat of hard, gruelling labor were these dreams born into reality.

SALT LAKE TABERNACLE UNDER CONSTRUCTION

THE Salt Lake Tabernacle was begun in 1863 and the first meeting was held in it during October, 1867, before the railroad reached Utah. Hence all the imported material used in the construction had to be hauled from the Missouri River by ox team. Without the organ, it cost originally about \$300,000.

Brigham Young, William H. Folsom and Henry Grow all contributed to the planning. The building is 250 feet long and 150 feet wide. It seats 8,000 people.

The self-supporting roof is a remarkable feat of engineering. It rests upon pillars or buttresses of red sandstone, which stand ten to twelve feet apart, around the circumference of the building. The pillars support wooden arches ten feet thick with a span of 150 feet. These arches of a lattice stress construction are put together with wooden pins, no nails or iron being used in the framework.

Adelina Patti, the world's greatest singer in her time, said of the Tabernacle, where she sang magnificently, "Never have I encountered such perfect resonance as here in the Tabernacle. Why, my voice is twice as large here. It carries farther, and with even so much more tone than in any hall that I have sung in."

Seven presidents of the United States have sat within its walls. It was a great religious, social and cultural influence in the desert. It has had millions of listeners on the Tabernacle Choir broadcasts, with their inspiring music and the penetrating wisdom of Elder Richard L. Evans in his "Spoken Word" contribution.

Orson Pratt, seeing the new Tabernacle for the first time as he returned from a mission, commented: "I saw it towering above the surrounding buildings like an artificial mountain . . . and I thought of the words of Isaiah and Micah, 'The mountain of the Lord's house shall be established in the tops of the mountains.'"

(Cut out and paste on back of mounted picture.)

Buildings That Speak of Men

By Ramona W. Cannon

"SALT LAKE THEATER"

BRIGHAM YOUNG is reported to have said he had been raised so piously that he could never have thought of visiting a theater and he had his doubts as to whether even listening to the vibrations of a fiddle might not be a step in the direction of the Adversary. As that was the typical attitude of the times toward amusements, including dancing, we can sense more sharply the boldness of the Latter-day Saint concept that people must have amusement as well as religion. As the unstrung bow longer retains its elasticity, strength and power, so people were to be benefited by unbending for a while from the sterner and more wearying duties of life.

In Nauvoo there had been a combined theater and dance hall. Joseph Smith had organized a dramatic company and encouraged the production of classical plays. Brigham Young, Erastus Snow and George A. Smith took dramatic parts; also, the professional actor Thomas Lyne coached the company and later came to Utah and coached a company for a season in the Salt Lake Theater.

Pitt's brass band was an inspiring factor in Nauvoo life, then while crossing the plains, and finally in the early days of Deseret.

As early as 1850 Philip Margetts, the "dean of the theater in Utah," who could make people laugh even when they were hungry and cold, presented, along with others, many fine plays in the Old Bowery and later in the lower story of the old Bowering home.

It was begun in 1861 with William H. Folsom as architect. E. L. T. Harrison, newly-arrived architect from London, recommended many features for the interior similar to those of the famous and charming Drury Lane Theater in London. The gracious exterior was in Grecian Doric style.

President Young had teamsters salvage steel and iron from Johnston's Army's broken-down wagons, which were strewn all along their overland trail. Nails were hand hammered from the iron.

All summer men hauled timber and were paid in tickets for the winter's performances. George D. Pyper says in *The Romance of an Old Playhouse*, "It became a community project . . . every hand was stretched forth to assist . . . not only every hand but every heart as well . . . And as Longfellow says, 'The heart giveth grace to every art.'"

The greatest actors and actresses performed here, often with the extraordinary talent developed in the home ranks. The Salt Lake Opera Company gave performances that would receive top rating anywhere at any time. Henry Miller called the theater "a cathedral in the desert."

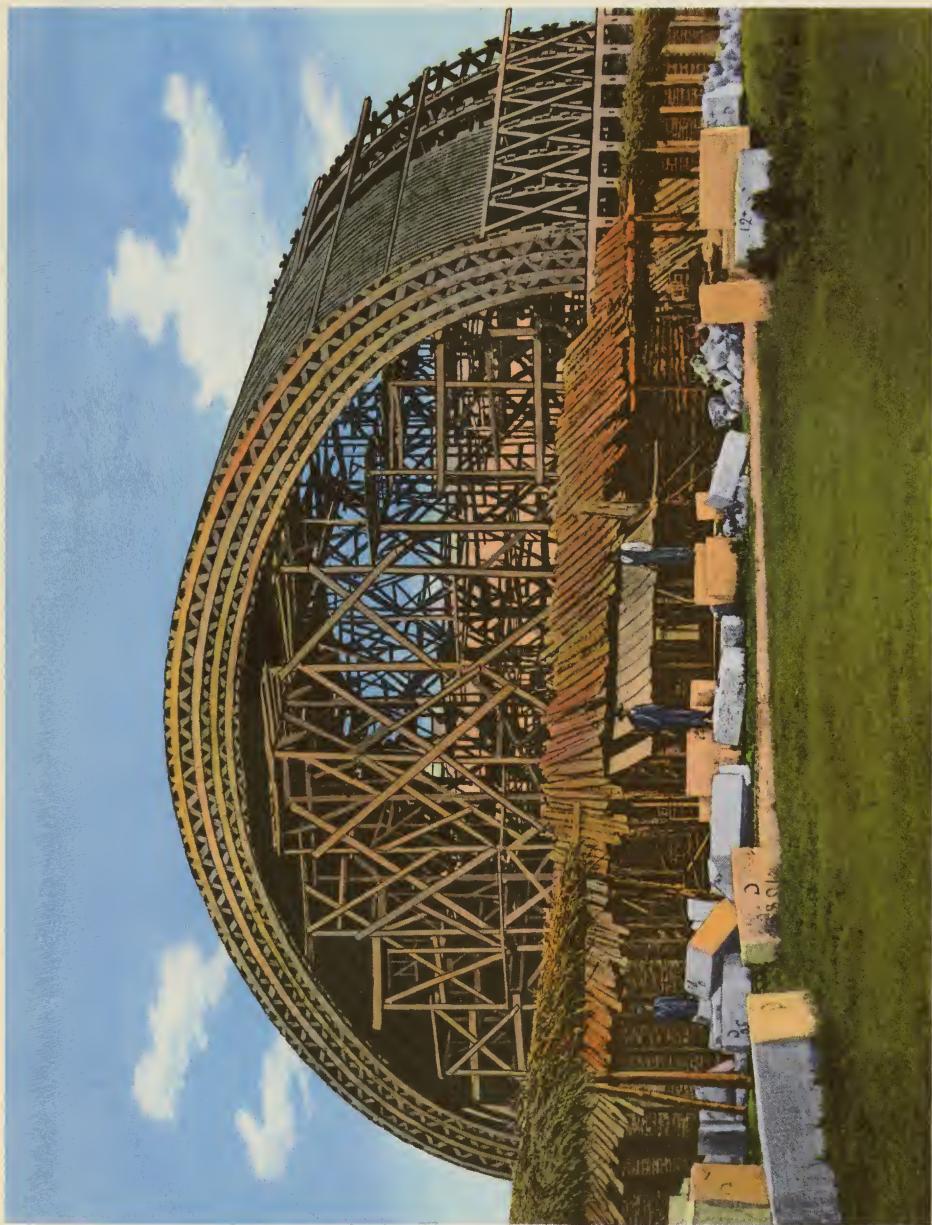
(Cut out and paste on back of mounted picture.)

Suggestions for Use:

These pictures can be used in many lessons such as:

"Salt Lake Theater"

COURSE No. 6: Aug. 8, "Pioneer Good Times." (People loved the theater, hauled wood to build it, and received their payment in tickets to be used for performances after the theater was completed. There was little to be used for performances after the theater was completed. There was little to be used for performances after the theater was completed. (Concluded on page 252.)



SALT LAKE TABERNACLE UNDER CONSTRUCTION



In Remembrance of Jesus

By Marie F. Felt

"And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him."

"And when the multitude had eaten and were filled, he said unto the disciples: . . ."

"And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you."

—3 Nephi 18:1, 5, 7.

IT was passover time in Jerusalem and the people were preparing to observe it as they had done each year since the Children of Israel had left Egypt with Moses and Aaron long ago; that is most of the people were. There were a few, however, whose minds were not on this great feast and why it was being held. Instead ". . . the chief priests, and the scribes, and the elders of the people," went "unto the palace of the high priest, who was called Caiphas. And they consulted [talked] together "that they might take Jesus . . . and kill him." But when to do it and how were the problems that confronted them. (Matthew 26:3-4.)

". . . Not on the feast day," they said, "lest there be an uproar among the people." They knew that the people loved Jesus and would protect Him if they could. (Matthew 26:5.)

As they were talking, a most unusual and unexpected thing happened. Judas Iscariot, one of Jesus' twelve apostles, called. He had come on a mission not worthy of one who had been selected by the Lord and honored to be one of His special helpers. He had come to betray His dearest friend, Jesus, to the latter's enemies. For a moment Judas had put money above his love, loyalty and deep appreciation

for Jesus. "And" he had "said unto them [those that plotted to kill Jesus], What will ye give me, and I will deliver him [Jesus] unto you? And they covenanted [promised] with him for thirty pieces of silver." (About \$20 in American money) (Matthew 26:15.)

Now on ". . . the first day of the feast of unleavened bread (the Passover) the disciples came to Jesus . . ." and asked him where he would like them to go to prepare for him "to eat the Passover" (Matthew 26:17.)

And he "saith unto them [Peter and John], Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." (Mark 14:13.)

"And ye shall say unto the good man of the house, The Master saith unto thee, where is the guestchamber, where I shall eat the passover with my disciples?

"And he shall shew (show) you a large upper room furnished: there make ready.

"And they went, and found as he had said unto them: and they made ready the passover." (Luke 22:11-13.)

"And in the evening he cometh with the twelve." And ". . . he sat down, and the twelve apostles with him." (Mark 14:17 and Luke 22:14.)

"And as they did eat, Jesus took bread, and blessed, and brake [broke] it, and gave to them, . . ." ". . . saying, This is my body which is given for you: this do in remembrance of me." (Mark 14:22 and Luke 22:19.)

"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

"And he said unto them, This is my blood . . . which is shed for many." (Mark 14:23, 24.)

Then as they sat eating Jesus said, ". . . Verily I say unto you, One of you which eateth with me shall betray me." Now without doubt most of the disciples were shocked and

surprised. Immediately they began to ask questions saying ". . . unto him, Lord, is it I?" (Mark 14:18 and Matthew 26:22.)

"Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. (Matthew 26:25.)

". . . Then said Jesus unto him, That thou doest, do quickly." Judas knew that Jesus knew what he was about to do, so he left and went out into the night. (John 13:27.)

"And when they had sung an hymn, they went out into the mount of Olives." It was here with a kiss that Judas betrayed Jesus to his enemies. (Mark 14:26.)

After the crucifixion of Jesus in Palestine, strange things took place in the land of America where the Nephites and Lamanites lived. There had been signs to tell them when Christ had been born and now they knew, because of the darkness that covered the land, that he had been crucified.

One day as they were looking toward heaven, ". . . they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake [spoke] unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come unto the world." (3Nephi 11:8-10.)

The people were awed and ". . . they did fall down at the feet of Jesus, and did worship him." (3Nephi 11:17.)

In order that they, too, should remember him, Jesus gave them the sacrament as he had his disciples in Palestine. "And when the disciples [Nephites] had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat.

"And when they had eaten and

were filled, he commanded that they should give unto the multitude.

"And when the multitude had eaten and were filled, he said . . . And this shall ye do in remembrance of my body which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my spirit to be with you." (3 Nephi 18:3-7.)

Many hundreds of years later the Lord told Joseph Smith, the prophet,

how the sacrament should be blessed for us and what prayers should be said. They are exactly the same prayers as those that the Savior gave to Moroni long, long ago; the same that we hear said each Sunday morning. With them come the same instructions from Jesus, "This do in remembrance of me. . . ." and the same promise "And if ye do always remember me ye shall have my spirit to be with you."

Text:

Matthew 26:1-30; Mark 14:1-26;

Luke 22:1-23; John 13:1-2, 20-30; 3 Nephi 11:8-17, 18:1-12, 20:1-15; Moroni 4:1-3, 5:1-2; Doctrine and Covenants 59:9-12, 20:68, and 20:76-79.

Suggestions for Use:

This story may be used in connection with the following courses:

COURSE No. 10: Oct. 3, "The Last Supper."

COURSE No. 24: Oct. 3, "The Sacrament,"

COURSE No. 28: Nov. 7, "The Sacrament."

Suggestions on How To Present Story:

It is suggested that those who use this story in connection with their lessons do so with either a picture in front of the class large enough so that all can see it clearly, and with ease or that each pupil hold a small print in his hands as the lesson is presented and discussed.

Pictures available for use with this lesson are as follows:

From the Desert Book Store, 44 East South Temple, Salt Lake City 1, Utah:

No. 168, "The Last Supper," 8 x 10 size, colored, 10c;

No. 168, "The Last Supper," 4 1/2 x 6 size, colored, 3c; From the Standard Publishing Company, Cincinnati, Ohio:

No. 537, "The Last Supper," 8 x 10 size, colored,

No. 537, "The Last Supper," 19 x 22 size, colored,

From the Perry Picture Company, Malden, Mass.:

No. 280, 3 x 3 1/2 inch size, uncolored, 1c each for 60 or more,

5 1/2 x 8 inch size, uncolored, 2c each for 30 or more,

7 x 9 inch size, uncolored, 4c each for 15 or more,

10 x 12 inch size, uncolored, 10c each for 6 or more.

For those who prefer to use the flannelgraph for their presentation, the flannelgraph set, "The Forgiving Christ," published by the Standard Publishing Co., is available at the Desert Book Store for \$1.25.

Another source of flannelgraphs is from the Story-O-Graphs, P. O. Box 145 M, Pasadena 16, California. They have one illustrating the Last Supper. The price is \$1.15. In California, add 3% sales tax.

The following is reprinted from the teacher's supplement to *The Life of Christ*, by Kenneth S. Bennion, p. 77:

"Many artists have painted pictures to express their thoughts or feelings about the Last Supper. However, Leonardo da Vinci's painting is by far the most famous of them all.

Leonardo chose to portray the most dramatic moment during the Last Supper. We can tell by the attitude of Jesus and of the apostles that the picture portrays the moment in which Jesus exclaimed, 'Verily I say unto you, One of you which eateth with me shall betray me.' The guests have drawn back dismayed while Jesus remains almost alone with his great sorrow.

"While looking at the picture our eyes go to Jesus in the center of the painting. The artist composed his picture with the intention that our eyes should do this. Amid all the turmoil surrounding him, Jesus is calm and full of sadness. There is tenderness in his face which seems to tell us that he truly believed and practiced what he said in that important statement in the Last Supper. 'A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another.'

"If you count the figures in the picture you will see that our Savior and all of his apostles were present. The artist has painted the apostles so that they are subordinate to Jesus, and yet he has made each figure so that he is very much alive and so that each has his own definite character.

"Perhaps by studying the picture you can tell which man is Judas, the betrayer, or which is John, the beloved, or which is Thomas, the doubter.

"Let the members of the class suggest which figure represents a certain apostle. Then beginning at the left tell the name

¹For further helpful information regarding Leonardo da Vinci's "The Last Supper" may be obtained from the teacher's supplement to *The Life of Christ*, which may be borrowed from either your Sunday School ward library or a teacher of Course No. 10.

of each man. The following descriptions may help [The apostles are numbered from left to right]:

"1. Bartholomew has just arisen from the table in consternation and surprise.

"2. James (the Lesser) has his hand on Peter's arm and is mildly inquiring.

"3. Andrew is next with upraised hands exhibiting astonishment and indignation.

"4. Judas is isolated in the foreground where he has just spilled a salt container. In his hand he is clutching a bag or purse.²

"5. Peter is leaning eagerly toward John with his hand on John's shoulder inquiring of him because he does not yet understand the Savior's words. In anger he has drawn his knife.

"6. John, the beloved disciple, has downcast eyes. His head is leaning sadly to one side. He seems to know that Jesus is about to make the supreme sacrifice.³

"7. Thomas is rugged and ever doubting. With his uplifted finger, he is ready for aggressive action.

"8. James (the Greater) is looking at Jesus full of sorrow and dismay.

"9. Phillip is rising with his hands on his heart, looking worried and troubled. He is evidently offering himself to the Master.

"10. Matthew has his arms pointing to his right while he turns to the other disciples with a look of questioning wonder.

"11. Thaddeus, too, has a questioning face turned to Simon.

"12. Simon's hands are spread out expressing amazement.

"The Last Supper" was Leonardo da Vinci's greatest painting. He painted it in four years (1494-1498) starting just two years after Columbus discovered America. The picture was painted on the walls of a convent in Milan, Italy. It measures 29' long and 14' in height. The figures are twice life size.

"On the table before Jesus and the apostles we see a simple meal. With the bread and wine in the cups, Jesus taught the apostles the sacrament.⁴

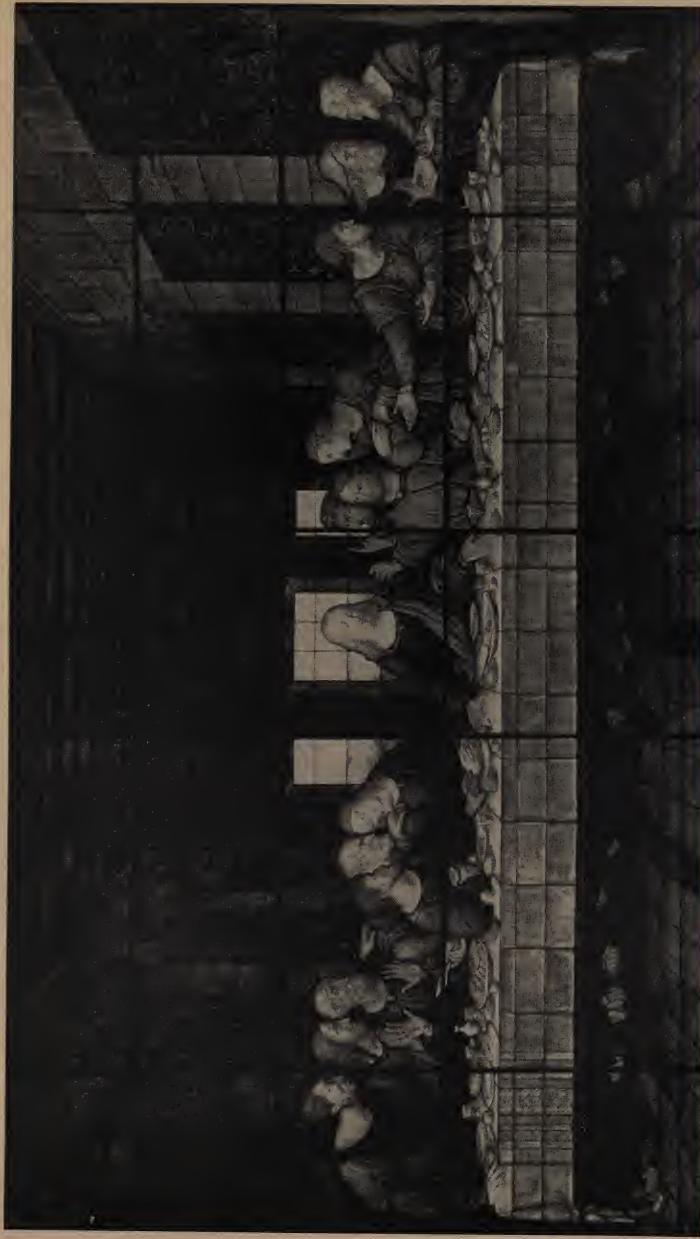
In the *Discourses of Brigham Young*, page 267, we find the following explanation given as to why we of today use water instead of wine for the sacrament:

"In the days of ancient Israel, while in the land of Palestine, they were not blessed so profusely as we are with crystal streams from the mountains. They were in the habit of drinking a great deal of wine, and among the few who continue to inhabit the land, this habit, I believe, has been kept up to the present time. It is a wine country. But the Lord has said to us it mattereth not what we partake of when we administer the cup to the people, inasmuch as we do it with an eye single to the glory of God, it is then acceptable to him. Consequently we use water as though it were wine; for we are commanded to drink not of the wine for this sacred purpose except it be made by our own hands."

²A tale is that when Leonardo was ready to paint the Savior's face, he found a stranger on the streets with a face full of tenderness and dignity — just the face he wanted for the Savior. Later when Leonardo was ready to do the face of Judas, the betrayer, he could find no one with a face like the one he wanted. He visited a prison and there found his subject in a human devict. When the artist asked the man if he would sit at the painting with remorse and exclaim, "It is I, I was the traitor for the central figure. The man's face, which was once chosen to portray that of the Savior, now wailed and meant because of the type of life he had lived."

³The artist has portrayed, in his face, the family relationship between Jesus and James and John, and between Peter and Andrew.

⁴The sacrament is explained in detail in the teacher's supplement to *The Life of Christ*, p. 78.



Stained glass window taken from painting by Leonardo da Vinci.

The Last Supper

1 2 3 4 5 6 7 8 9 10 11 12

Reproduction by courtesy of the Forest Lawn Memorial Park.

Penetrate that Fog of Indecision

By Minnie E. Anderson

Minnie E. Anderson

Unable To Reach Lesson Point?

The Art of Clear Thinking, by Rudolph Flesch, Harpers and Brothers, Publishers, \$2.75.

HAVE you ever been in a Sunday School class where the teacher seemed in a haze, floundering, going round and round, unable to reach the lesson point? If you have, then you should recommend to that teacher Rudolph Flesch's new book, *The Art of Thinking*. Here he gives logical advice on how to penetrate the fog of indecision — how to reach the lesson point by a direct route rather than by long detours.

The author gives thinking a scientific, psychological aspect. Mr. Flesch contends "the brain is the mind's engine, a memory machine. Thinking is the manipulation of memories." It is being able to reason, to evaluate, consider, appraise and make decisions.

This book stresses that language is the greatest tool of thinking. Language is composed of words. The greater your command over words—the better is your thinking.

Questions also may be used as tools of thought.

Be sure what you communicate to others is concrete and exact, advises Mr. Flesch. "Don't waste your time and energy on high-level abstractions or generalities; translate what you have to say into simple, direct words." The Bible is an excellent example of concrete expression. There are no unnecessary words in the Bible. Each word is to the point and meaningful.

The author gives these suggestions as the best way to solve a problem:

1. Write the problem down;
2. Translate the problem into plain English;
3. Turn the problem upside down (view it from all sides);
4. Know how to use a library;
5. Take notes and keep files;
6. When an idea comes write it down; it may never come again;
7. Don't be afraid.

These suggestions may well be used by Senior Sunday School teachers in the preparation of their lessons.

* * *

Full of Good Thoughts

May-June 1954 issue, *Faith Today*, Price \$.35, page one.

ON the newsstand you'll find a small magazine of merit called *Faith Today*. Nonsectarian, the articles are by well-known people in all walks of life. Full of good thoughts, these writings deal with faith, hope, prayer, the problems of life and other religious topics.

In the May-June issue there are three articles we recommend: "Does It Do Any Good To Pray?" a report by Howard Whitman; "What About Religion and The Business Man Today?" by Rabbi Louis Binstock and "Today is Eternity," by Alfred Grant Walton.

Mr. Whitman, veteran newspaperman, spent three years traveling the length and breadth of the United States interviewing the American people about their feelings on prayer. The author found the consensus of American folk opinion was that prayer isn't a "give me" proposition or an "Aladdin's lamp." It's a way to adjust ourselves to the mind of God, a way of feeling in tune with God; "Not my will but thine be done," a way to give strength to the individual.

The provocative article by Rabbi Binstock of the Temple Sholom of Chicago, asks these pertinent questions: "Has there been a return to religion in America, a rebirth of faith; or are we paying lip service to God?" "Is money king of our

society?" "Is the attaining of material means the primary goal in life?" "Is there a decline in ethical integrity and spiritual nobility of human character?" "As a doctor did you see your patient as a person or as a purse?" "If you were the patient, did you pay the bill or pretend to forget it?" "If you were a laborer, did you lay down on the job and still take home your pay check?" Dr. Binstock's vivid discussion of these questions invites the reader to examine his own shortcomings and evaluate his own faith.

Sunday School teachers will enjoy and gain new helpful thoughts on immortality from another short article of the same issue, "Today Eternity." Mr. Walton considers the immortality of the human soul: "Immortality means growth. In our physical world, growth is everywhere revealed. The whole evolutionary process is evidence of it, as life moves from simpler to more complex forms . . . if man is immortal then it follows that eternity has already begun. This growth is certain to continue after this physical life is over. We need not be concerned with physical death. It is but an incident on the soul's journey to the infinite . . . Here and now we should begin to appropriate those values which have enduring worth. Selfishness, greed, hate, and intolerance have no abiding worth. We should get rid of them. Love, kindness and good will make for a fuller life and are a part of eternity itself. As we honor Christ and the immortality which His resurrection brings to us, let us think of the everlasting implications of our faith."

Excellent enrichment for Senior Sunday School teachers.

Time for Retrospect and Resolution

By Superintendent David Lawrence McKay

THIS past year the Sunday School has made a marked improvement in its teacher-training program. For the first time the members of the General Board, visiting conventions, have reported that in many stakes all of the wards have had effective teacher-training classes in operation. Many more stakes have teacher-training classes in some of their wards. We congratulate these stakes and urge them to greater accomplishment in the teacher-training year of 1954-1955.

There are, however, still too many stakes with a large number of wards not having teacher-training classes. Some stakes, too, are content to function with a single stake class which provides an average of only two trainees per ward. These stakes need good teachers as much as the other stakes which have already established their teacher-training classes.

New Course Starts Soon

The new teacher-training course commences September 26. On that date the class of prospective teachers should begin its instruction in each ward. In most wards, limited space will require that this class be held while the rest of the Sunday School is meeting in its devotional exercises.

This class is a special privilege class. Only those individually called by the bishopric — personally or through the superintendency — may attend. The call should have as much formality as the calling of a teacher, because this class is, in effect, the first phase of a teaching responsibility. Therefore, before September 5th, the superintendency should present a list of suggested enrollees to the bishopric, who in turn will modify or enlarge the list. On September 5th, the prospective members of the class should be called.

This experiment has been tried in several stakes in the last few months. A questionnaire was given to members of the wards who were not active in any phase of Church work, except that they were attending the Gospel Doctrine class. In nearly every instance, many more people answered the question, "Are you willing to take a class in teacher preparation?", than could be accommodated in an efficient teacher-training class. Unquestionably, there was sufficient teacher material in each of these groups to form a good class. There is material in every ward that should be used.

To Recapitulate:

Before Sept. 5th: The teacher trainer should be appointed.

Before Sept. 5th: The superintendency and bishopric should decide on a list of teacher-training enrollees.

Sept. 5th: The teacher-training enrollees should be formally called.

Sept. 26th:

The first teacher-training class of the 1954-1955 season should begin.

The Sunday School can achieve its objective of teaching the Gospel to every member of the Church of Jesus Christ of Latter-day Saints only to the extent that it has effective, prepared, and inspired teachers. The day is past when a teacher should believe he can do effective work without adequate preparation. The teacher-training class is the most efficient way that we have found to show teachers how to prepare their lessons and their relationship with their classes. Those superintendents who have good teacher-training classes will have better Sunday Schools.

May the teacher-training year of 1954-1955 be even more successful than the past year!

• • •

Do You Have an Abundance of Trained Teachers?

Below are the contents from a letter sent recently to all stake presidents by General Superintendent George R. Hill:

"Our Sunday School annual report for 1953 lists 46,673 ward officers and teachers in the Church and only 3,974 pre-service trainees — 8.5% of the number of ward officers and teachers.

"The great limiting factor in effective Sunday School work is the shortage of trained teachers.

"The annual Sunday School teacher turnover runs from 20% to over 50% in some of the more transient wards of the Church.

"Nearly 50% of the members of Gospel Doctrine classes polled said they were not at present teaching in any Church auxiliary or priesthood quorum but would welcome a call to teach and expressed a desire to attend a teacher-training class to prepare them to teach effectively.

"The Sunday School General Board is advocating a 28-week, teacher-training course for prospective teachers to be held during the 40 minute period during which time the rest of the Sunday School is in worship service, thereby making both a classroom and the best teacher in the ward available.

"The class is scheduled to begin September 26. The texts — *Principles of Teaching*, by Adam S. Bennion, *Teaching as the Direction of Activities*, by John T. Wahlquist and *The Master's Art*, by Howard R. Driggs.

"Every ward and branch in the Church should provide for this crucial course every year.

"We feel sure the wards and branches in your stake with the proper encouragement would all organize strong teacher-training classes."

(Concluded on following page.)

That They May Plan Wisely

By General Secretary Richard E. Folland

MEMBERS of the General Board will go to the 1955 conventions, as they went to the 1954 conventions, with many details about the performance of every Sunday School in the stakes they visit. Unless the monthly reports of ward secretaries have been as carefully studied and statistics from them as thoroughly assembled for the ward and stake superintendents as it has been assembled by the General Secretary's office for the General Board members, the latter will be better informed and will know more about the conditions and the performance of the schools than stake and ward superintendents do.

The monthly reports prepared by the ward secretaries are the sources of this detailed information. Secretaries, as a general rule are reporting with a high degree of regularity and fidelity. The standard of making the reports tell the truth, the whole truth and nothing but the truth, is respected and sustained to a high degree.

It is true that a few secretaries do

not report, but these are very few. They make themselves and their schools conspicuous by the absence of their reports.

To the great majority of conscientious secretaries, who report regularly, we offer our sincere thanks and appreciation. They have provided the General Board with important, detailed information which enables the Board to plan wisely and to give each stake precisely the kind of service and help it needs.

The efficiency of the Sunday Schools on a ward or stake basis is promoted by such record keeping and report making.

Secretaries are urged to continue their good services to the ward, stake and general officers, as evidenced by their faithful reporting each month.

Ward secretaries are asked to compile special reports from time to time giving the ward Sunday School executives information about attendance to classes based upon ward population, the status and trend of

enlistment work, the standards of the Sunday School as shown by the faithfulness with which the recommended standards for conducting Sunday Schools are observed as in the matter of starting on time, reducing tardiness, providing two short talks, having a ten-minute singing practice and a 45-minute class period conducted, and holding a regular weekly prayer meeting, weekly superintendents' council meeting and monthly faculty meeting.

By such reports the secretary can help the superintendent to keep always before him in definite form the facts about the progress which the school is making under his management and direction. Every self respecting executive wants to know that during his administration the organization made creditable gains and showed substantial improvement.

Secretaries records are the sources of such information, and their reports are the means of keeping informed.

ANNOUNCING THE 1954 SUNDAY SCHOOL HANDBOOK

At long last, the 1954 *Sunday School Handbook*—that great "How Book" for Sunday School officers and teachers—came off the Deseret News Press, July 6, 1954. Written and edited by Elder Sterling W. Sill, Superintendent David Lawrence McKay, General Secretary Richard E. Folland and several committees of the Deseret Sunday School Union General Board, it contains the latest word from the First Presidency in carrying out their assignments to the Sunday School of the Church.

It is printed in large type and sells for 40c. It is 5 1/2 x 7 1/2 inches in size and is punched to fit along with the superintendent's memo sheets and other convenient Church documents and handbooks into the No. 329-08 ring or loose leaf book, price \$3.30, or the less expensive Sunday School memo binder for 65c.

The Deseret Book Company, 44 East South Temple is busy filling back and current orders for this useful book which answers so many of the problems of officers and teachers.

SUPERINTENDENTS

(Concluded from preceding page.)

UNION MEETING NAME IS CHANGED

BECAUSE the word, "union," has taken on new and different aspects than it had when first used for Sunday School union meeting, the name, "Stake Sunday School Monthly Union Meeting," is hereby changed to "Stake Sunday School Monthly Preparation Meeting."

—General Board,
Deseret Sunday
School Union.



Use the Scriptures When You Teach*

By Wallace G. Bennett

There is a great need of teaching in such a way that the scriptures become alive. Give our young people a chance to use our standard works.

Objective:

OUR purpose is to illustrate ways of using the scriptures in teaching. General Superintendent George R. Hill has said that Sunday School manuals themselves are "for the express purpose of guiding pupils in their study of the Gospel from the original sources."

Sunday School teachers may have one of several objectives in "guiding pupils in their study of the Gospel from the original sources." Some of these objectives are:

1. To learn some of the great religious lessons of life taught in the scriptures. These lessons will help us achieve the very purpose of life itself.
2. To show that the Restored Gospel of Jesus Christ as taught in the Church is scriptural and authoritative.
3. To learn the history of God's dealings with his prophets and chosen people from the beginning of time.

These are only a few of the objectives we might have in studying the scriptures.

Ways of Using Scriptures:

We should learn to tie scriptural lessons to modern situations. The scriptures will become alive to students as the lessons in them are shown to apply to these times today and now. As an example, consider the story of Jonah. What is the point of this story? Is it to show that it is possible for man to enter the belly of a whale?

Is it to show that we *can not* run from God? Is it to show that God loves all people. Obviously, the main point of the story which would apply here and now could be either that we can not run from God, or that God loves all people.

Another way to use the scriptures is to *memorize them. What should be memorized?* There are many alternatives and a few of these are:

Scriptures which have been designated by Church leaders (see the June, 1952, *Instructor*, page 167);

Scriptures designated in *The Instructor* section, "Memorization for October Lessons," see page 235;

Scriptures designated by the teacher as tieing in best with the lesson objectives each week; The *Articles of Faith; The Ten Commandments*. If it is a Gospel Message class, scriptures might be memorized which would be of help in preparing for a mission. Dr. Creed Haymond, who teaches this class in Yalecrest Ward, Bonneville Stake, regularly makes assignments which would help the students preparing for missionary work.

Another question which arises regarding memorization of scriptures is *how to memorize*. These are only a few suggestions: choral reading in class, sacrament gems; use of the tape recorder (see March, 1952, *Instructor*, page 75); assignments; individual recitation; class projects; putting scriptures on board, on cards, posters, or in notebook; and marking the verses in the scripture sources.

There are a few things which should be kept in mind in *marking the verses in the scriptural sources*. Colored pencils and a ruler might be used. The important thing is to be neat. Appropriate passages should be cross indexed. This is usually done for reference in the same book and other Standard Works too. Elder Marion D. Hanks of the First Council of Seventy has been teaching at the West High Seminary in Salt Lake for several years. A few hints he gives in marking scriptures are: You may want to circle words that indicate lessons in themselves. Examples are obedient, chosen, forgiveness. Different colored pencils may be used for different basic subjects — red for historical highlights, blue for doctrinal highlights, green for geography. The main thing is to be neat and systematic.

In *making assignments from the scriptures* here are a few suggestions: Draw Bible maps; if it is appropriate in the age group you are teaching, dramatize the scriptures by pantomiming the characters being studied.

(Concluded on page 252.)

*This presentation was made by Wallace G. Bennett of the Deseret Sunday School Union General Board at the recent Teaching Aids Clinic.

“Rejoice, the Lord Is King”

OCTOBER, 1954, “Rejoice, the Lord Is King,” *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 151.

FOR CHORISTERS: This spirited hymn of praise was written by Charles Wesley (1708-1788), English hymnist and author of 6,500 hymns. He is ranked with the great hymn writers of all ages. Four thousand of his texts were published before his death.

The opening phrase of this selection is a fine example of proper stress on “key words.” Note the accent falls naturally on the second syllable of the word “rejoice.” A secondary accent comes on the word “Lord” and a strong beat on the

word “king” which is held for three beats.

Attention should be directed to measures one and two on line three. At this point the melodic line descends, and the congregation should be encouraged to strive for a *crescendo*.

The chorister’s beat should be vigorous, clearly defined and well-marked if the congregation’s response is to be in keeping with the general mood of this hymn. Let us make sure our singing is joyful, spirited and befitting to this glorious hymn of praise.

—Vernon J. LeeMaster.

FOR ORGANISTS: It would seem, according to the notes of the printed page, that this vigorous

hymn was intended to be sung without taking hardly any breath. There is a slight eighth-rest for a catch breath near the end of the tune. Of course, we all know that anything which does not breathe is dead. And we know that anything which normally ought to breathe, yet has stopped doing so, is repugnant to our senses. We bury it. On the other hand, all life is breathing life, whether it is plant, animal or music. What then, is the answer to this hymn which is written without breaths?

The answer is that the composer expects the musicians, whether singers, directors or organists, to provide breathing places at appropriate spots. Therefore, organists, please bring this hymn to life by letting it breathe. Let the organ talk, sing, rejoice and let it live.

Jesus told us that the letter (or printed note) kills, but that the spirit brings life. Where will you let the organ breathe to bring the hymn to life? You will need to give conscious attention to all the following breathing places. You may do well to mark your book, so you will not forget any of them. The word *King* is held two beats only, one beat for the breath. *A-dore* is held two beats only, two beats following for breath. *Ev-er-more* is held two beats only. *Heart, voice, re-joice*, and similar places on last line, are held an eighth note, or half beat only, and are followed by a short eighth rest each. The final *re-joice* is held two beats only, with “off” on the third down beat.

In addition to these important breathing places, the entire hymn deserves to be played *marcato*, because of its boyant, exuberant spirit.

Finally, these recommendations on breathing are not meant for police or dictatorial enforcement, but rather for gentle and loving care on the part of the organist.

—Alexander Schreiner.

Sacrament Music and Gem

For the Month of October

Lento

GERRIT DE JONG, JR.

SACRAMENT GEM

JESUS said: “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, . . .”

The future of the Church will be attained largely through the efficiency of its present-day teachers. Do you know the extent of your influence? Do you have the strength to . . .

Be Your Own Critic

By James B. Harvey*

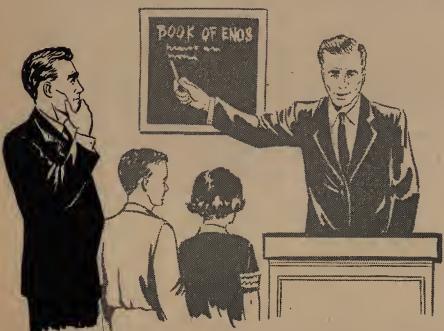
THE well-informed teacher is aware of his weaknesses and being sensitive to them makes an effort to improve. But the poorly informed teacher has a tendency to lack self-criticism. Being oblivious to his mistakes, they are perpetuated.

The future of the Church will be attained largely through the efficiency of its present-day teachers. No teacher can know the extent of his influence.

Like an inverted pyramid, growth, once initiated, tends to perpetuate itself indefinitely in an ever-expanding degree. This is not always to the good, for faulty teaching also seeks its unfortunate destiny in like manner. What results are you getting? It is not enough to merely go through the motions of teaching a class. If there is no pupil growth, there has been no teaching. It is, therefore, imperative for the teacher to know how to criticize his own procedures.

The following items should stimulate self-evaluation and thereby improvement. Ask yourself these questions:

1. Do you go to your class in the proper mood? The teacher's personal mood should be cheerful, democratic and yet radiating knowledge, purpose and dignity.
2. Do you go to your class suitably dressed? One should always appear well-dressed and appropriate to the occasion. The carelessly clad teacher is inexcusable.
3. Do you ever permit yourself to go to class with



View yourself and your teaching procedures objectively. What results are you getting? If there has been no pupil development, then you have failed as a teacher.

a poorly planned lesson? To "look over" a lesson certainly is no preparation. As water runs off from the proverbial duck, so in like manner does the poorly prepared lesson leave one unchanged. Through thought provoking discussions, socialized recitations, panels and other methods of presentation, members will be led into the learning process. After your class, are you thrilled because you know you have done something vital with those in your charge?

4. Do you have objectives, and do you conform to them? One can only evaluate himself or his program in terms of his objectives. Whatever material, method or technique is used in any religious instruction it has one major objective — building a testimony and the desire to be active in furthering the work of the Lord. There may be many lesser objectives but they must be integrated into the larger whole. Are your outcomes a matter of chance, or are they pre-determined by planning?

5. Do you establish a common mind-set at the beginning of a class? When class members first come in, competing interests are motivated in all directions. A short intriguing story, a demonstration, a picture or a thought provoking question tends to focus attention on the objective. However attained, are you following such a procedure?

8. Do you hold all your class members responsible on the objective. However attained, are you following such a procedure?

6. Do you recognize individual differences? Do you take people at their experience level or where you think they ought to be? Do you address young men and women as children? Are your lessons articulated with past experiences?

7. Are you aware of simultaneous learning? Has any member learned irreverence because whispering continued during prayer or because your classes are noted for noise and hilarity? Have any of your class members come to dislike "Church" because your lesson presentation is dry and meaningless with the kernel lost amid the chaff? Has any testimony been weakened because you were insincere or exhibited veiled hypocrisy? Are you aware that often some of the most significant outcomes of a class are the result of simultaneous learning?

8. Do you hold all your class members responsible for each question or do you call on the few while others lose interest?

9. Is your discipline enforced or a function of high class morale?

10. Do you arrange for any out-of-class activities so that application is made to life? To know is not necessarily to do.

11. Do you whet interests, enhance ideals, ennoble aspirations, broaden understandings and leave convictions more firmly implanted?

12. How many have come to love the scriptures because you made them live by teaching the past of the present? They are most vital to social, personal and spiritual living. Dare you overlook this rich storehouse of knowledge?

If, after evaluating yourself critically, you will make a prayerful effort to improve, it will redound to your great satisfaction and spiritual growth to those in your charge.

*James B. Harvey is professor of psychology at Weber College and an instructor in marriage and family problems. He was awarded his M.A. at the University of Utah in 1938. He is the bishop of the Fourteenth Ward, Salt Lake Stake.



Anne Bennison, as a wise teacher, uses a few lines of poetry to capture the interest of her class.

*Once when I was looking up,
Up into the sky,
Our Heavenly Father sent some rain
To the earth where it was dry;
This made the grass so happy,
The flowers enjoyed the splashes,
It made me happy, for I felt
Raindrops on my lashes.*

THE sweet voice of a teacher repeated these lines while looking into the eyes of a group of 6-year-old children. There was a slight pause, and then she asked, "Have you ever felt raindrops on your lashes?" Immediately the children began to offer contributions, and a lively conversation period began.

A wise teacher had used a few lines of verse as a point of contact for a Sunday School lesson. She had captured the interest of the children with the rhythm and rhyme and had led them into a lovely lesson of appreciation for Our Heavenly Father and for the world of wonder He has provided for us.

Someone has wisely suggested that poetry must be "caught, not taught." It is the music of our language with its rhythm, expression, and volume. It can effectively create a mood and stimulate a desired emotional response. A skillful teacher, because of her love of and enthusiasm for poetry, can use it in certain places in the lesson to enrich a thought, to clarify an idea, to stimulate an emotion, or to provide the extra touch of enjoyment and beauty. The children, properly motivated, will eagerly supply the welcome request, "Say it again."

Begin Early

The first years of a child's life are of tremendous significance. Important concepts are being formed, and appreciations and attitudes are being developed. Firsthand experiences and direct contacts with the good, the true, and the beautiful are necessary if we would help to build these values into a child's everyday living.

Poetry is something tangible with which a child may come in contact. He lives in a world which inspires poetic expression. The love and appreciation of this art needs to be instilled very early in his life. Wise teachers choose to use it as lesson material, beginning with very simple lines and understandings and working forward, step by step, to a stage of more mature development.

Select Carefully

Poetry selected for lesson material needs to fit into the lives and interests of the children. Poems must be within the realm of their understanding and experience, presenting word pictures of things they have seen, felt, or imagined. Poetry selected for lesson material needs to fit the objective for the day and should be used only if it further enhances the purposes for which the lesson is given.

Build It Into Lessons

Poetry is recommended as lesson material in all of the manuals prescribed for use in the Junior Sunday School. Little poems, verses, and

TAKE TIME FOR POETRY

By Hazel F. Young

bits of poetic language are included both within the lessons and in the sections which contain materials for enrichment.

Wise teachers may employ variety as they use poetry in the following ways:

1. They may use it to capture attention or to stimulate conversation as an approach into the lesson.
2. They may use it to tell a story.
3. They may use it to impart information.
4. They may use it to encourage children to express themselves creatively through poetic language.
5. They may use it to encourage children to express themselves creatively through free-hand drawings of their feelings as they listen to the poems.
6. They may use it to create a readiness for prayer.
7. They may use it to provide a prelude for a song.
8. They may print it on a chart, illustrate it with the help of children's creative expression, then use it to decorate the room.
9. They may use it to suggest flannelboard experiences.
10. They may use it to encourage memorization.
11. They may use lively poems to provide action-play experiences.
12. They may use bits of poetry from the Bible or prayer verses to create moods of restfulness and spiritual calm.

Enjoy It

Take time for poetry. Use it lovingly. Practice it aloud, letting your voice give it the final beauty of sound. Radiate an enthusiasm for it, so that the children will enjoy it even more because of you. Dignify it by using visual aids to supplement the word pictures. Make poetry charts. Make scrapbooks of favorite selections.

Have a "poetry party" occasionally, allowing the children to choose the poems and verses they would like you to repeat. Capture the lovely poetic expressions children make. Record them, and help them realize they are making poetry, too. Love and enjoy it yourself, and then you may be instrumental in helping the children love and enjoy it, too.

NEXT MONTH'S ARTICLE

Next month's article will be "Story-telling," by Addie L. Swapp.

SACRAMENT GEM

In memory of the broken flesh
We eat the broken bread
And witness with the cup, afresh
Our faith in Christ, our head.

Junior Sunday School

SONG OF THE MONTH

for October

"We Bow Our Heads," *The Children Sing*, No. 86.

ALEXIS CARREL said: "The most powerful form of energy that we can generate is prayer power."

We can't emphasize too strongly the importance and power of prayer in the lives of our growing boys and girls. Prayer can offer a security that everyone is in need of today.

The Song of the Month for October is a prayer song which can help us teach these important things concerning prayer. It is a beautiful song which we should be able to teach without any difficulty. It has been written by our own Alexander Schreiner. As you first present the song, tell the children who Alexander Schreiner is and of his great contribution in the Church. If you wish to use pictures in the presentation of this song, there are several pictures of children praying, among our Junior Sunday School picture packets.

This song, along with our other lovely prayer songs, should be used often. Through their message concerning prayer, they can not only give a feeling of security in our everyday lives, but they can create a feeling of quiet, reverence and peace within the worship service or classroom period. We need to remind the children that as they sing they are actually praying to our Heavenly Father, so they must sing in a quiet, reverent manner. If the mood or feeling of a song is discussed when we first present it, it will be easy to create this feeling of worship which we want in our Junior Sunday Schools. Teach both verses.

—Beth Hooper.

IDEA EXCHANGE

A Junior Sunday School coordinator in East Ogden (Utah) Stake closed the door quietly after a very calm, quiet, cordial "Goodmorning." The strains of music from the piano were simple, quiet tones. Every activity and word was calm, quiet and without confusion. The bishop was there, the Sunday School superintendency was there in their place to lend their strength and reverence. Deacons and priests knew their places and their responsibilities for the sacrament.

After the organist had completed her quiet number, the low, well-modulated voice of the coordinator was heard saying, "Joseph was a small boy just like Jimmy and Bobby." (Sometimes touching the head of Jimmy or Bobby who may not have given their undivided attention. Sometimes touching her own lips with her finger, sometimes she stood near a child or has a restless child stand by her with her arm around him.)

As she placed pictures on the flannelboard they caught the attention of all the children. In her understanding way she proceeded to carry her story on to a finish without a seeming interruption to a beautiful preparation for prayer.

The children participated in the singing, some held pictures which told about the song or the specific things sung about in the song. They all stood and repeated the sacrament gem and were rested for the sacrament service. Each teacher did her part to help the children to be quiet and reverent. There was evidence of careful planning and preparation.

Phrases such as these were never heard: "Jimmy I must have your attention" or "Sue will you be quiet?" Appeal was made by *praise* with such comments as: "Christine is such a good helper." "Linda is sitting so quietly." "Diane knows just what to do when we have the Sacrament."

The low, well-modulated, calm voice helped to bring about quiet and peace and reverence. The positive approach brought a positive result.

—Addie L. Swapp.

* * *

QUESTIONS FROM THE FIELD

QUESTION: Is it advisable to have Nursery children meet separated from Junior Sunday School with their own opening and closing exercises?

Answer: The program you describe is mentioned in *Sunday Morning in the Nursery* as a procedure to use whenever there is no adequate space for Nursery children to meet with the Junior Sunday School.

If space is available, it is recommended that Nursery class children attend the devotional exercise of Junior Sunday School until after the sacrament service and then be dismissed for class work. Such a plan gives them opportunity to worship with other children, learn proper modes of behavior by imitation and to be dismissed before they become too weary and a disturbing factor to the Junior Sunday School.

They participate in the entire closing devotional period. When space does not permit the above program, the Nursery Class conducts its own devotional period which is fashioned after the Junior Sunday School program.

The sacrament should be blessed before the children as the highlight of the devotional period. The group is dismissed with closing exercises patterned like those of the regular Junior Sunday School.

—Eva May Green.

* * *

ENRICHMENT MATERIAL

PAUL WAS BRAVE

PAUL was a missionary. His companion's name was Silas. They went from place to place preaching to the people about Jesus and Heavenly Father, just as our missionaries do today.

Paul and Silas were preaching in

a city named Philippi. Some of the people believed what they taught and joined the Church. They loved Paul and Silas very much.

One day, while Paul was talking to the people, a talented slave girl, who had made a great deal of money for her masters, came to listen to him. Day after day she came to hear Paul and did not make any money for her masters. They became very angry at her, but she still went to listen to the missionaries. She liked the missionaries and told the people to listen to Paul, because he was telling the truth. Paul felt sorry for the girl and tried to help her. This made her masters *very* angry. They had Paul and Silas arrested.

The multitude and soldiers beat Paul and Silas with whips until their backs were sore. Then they put them in jail with their feet fastened

in a board so they couldn't lie down to rest. They were very uncomfortable.

Paul and Silas didn't cry. They remembered that when Jesus was mistreated, he prayed for the people who were mean to him. They weren't afraid. Do you know what they did? First, they prayed to Heavenly Father to take care of them. Then, they started to sing a song. I'm sure the other prisoners must have been very surprised at this. They expected Paul and Silas to complain just as they did.

Suddenly something strange happened. The ground started to shake. The doors came open. The chains fell off their feet. The prisoners were all loose. It was an earthquake.

The man who was in charge of the prison came running in. He was afraid all the prisoners would run

away, but Paul told him they had not escaped; they were all still there. The man who was in charge of the prison now knew that Paul and Silas were missionaries for Heavenly Father and took them to his own house. He washed their wounds and took care of them. He gave them some good food.

When we get hurt, or when troubles come, we can do as Paul and Silas did. We can pray to our Heavenly Father to take care of us. And we can sing to show that we are not afraid.

—Jean H. Zobell.

Text:

Acts 16:16-40.

Suggestions for Use:

Course No. 1, Lesson 36, Sept. 5. "We are Courageous and Self-reliant when We Experience Pain or Discomfort."

USE THE SCRIPTURES WHEN YOU TEACH

(Concluded from page 247.)

(See page 236, August, 1953, *Instructor*.) Keep a notebook of clippings about the Bible appearing in current newspapers and periodicals. (See Howard R. Drigg's examples, page 232, August, 1953 *Instructor*.) Assign biographical sketches of scriptural characters. Look for pictures illustrating scriptural situations and lessons.

In reading the scriptures in class a few things should be kept in mind: The verses should be read in context. (See "Out of the Best Books" by Dean Farnsworth, July, 1952, *Instructor*, page 203.) Draw not only the obvious lessons but some that may not be too familiar — almost any page of scripture has phrases and verses full of lessons we seldom think about.

There are many *games* we can *play* using the scriptures. An example is illustrated in the article, "Family Fun with the Bible" page 177, June, 1952, *Instructor*.

Help Teachers To Use Scriptures In Teaching

The librarian should become acquainted with the scriptures herself so that she will be on the lookout for materials which will help teach the great scriptural lessons. We should have in the ward libraries, or know

the accessibility of, many copies of each of the Standard Works. We should have materials explaining the composition of the scriptures; for example, the February *Instructor*, 1954, inside back cover has an article, "What Came From Cumorah" which explains the composition of the Book of Mormon. We should have as many of the teaching aids dealing with the scriptures found in the Deseret Book Company Teaching Aids Catalog as possible. Colored pencils and rulers should also be available for underlining.

Summary

No matter which of these objectives is present, or which of these other methods is used, teachers, librarians and executives should remember the great need of teaching in such a way that the scriptures become alive; their messages and lessons vital to our day; their doctrines and principles eternally purposeful; and their writers holy men of God, writing for the most part under the influence of His Spirit. Where this is done, as students grow to maturity and continue to develop, their love of these holy books grows with them.

BUILDINGS THAT SPEAK OF MEN

(Concluded from page 240.)

money among the people so they paid in "kind" (produce), molasses, wheat, potatoes and the like. Sometimes they even turned in a turkey and received one or two chickens for change.) Sept. 19, "How the Pioneers Solved Problems." (How could they build a theater with nails and other material so basic? Ask the students to explain.)

COURSE No. 14: Oct. 3, "How the Church Develops Its Members." (The theater provided opportunity for certain people to develop dramatic and musical talents and for all the audience to expand their knowledge and to grow mentally and spiritually through familiarity with fine plays and operas. It was an educational force.)

"Salt Lake Tabernacle Under Construction"

COURSE No. 2: Aug. 8, "I Will Keep Trying to Do Things Well." (Those who learned to be good workers and do things well were permitted to help build the wonderful Tabernacle and the beautiful theater. Show

both pictures) Aug. 15, "I Will Give Thanks in Words and Deeds" (People like to be together in large groups to give thanks and to worship. The Tabernacle was built so that 8,000 Latter-day Saints could give thanks together.)

COURSE No. 4: Aug. 8, "Where Did We Get Our Own Chapel?" (One central meeting place like the Tabernacle, holding 8,000 people, was not nearly large enough for so many Saints. The city was divided into stakes and wards so that smaller groups could meet together to worship.) Oct. 10, "He Who Thinks He Can." (It seemed almost impossible to build the Tabernacle when many of the other materials were so difficult to obtain; but, the pioneers believed a way.) "All Things Are Possible." Those who believe." (Even building the remarkable Tabernacle was possible.) Oct. 24, "Faith in God Is the Light of Our Lives." (The Saints needed a beautiful and fitting place to meet to show their faith.)

COURSE No. 6: Sept. 19, "How the Pioneers Solved Problems." (How could they build the theater roof so the Tabernacle would not leak? Ask your students to answer in explanation.) Oct. 3, "Making the Church Strong." (Many happy people met together here and increased their faith by listening to inspiring sermons which helped to make the Church strong.)

UNTIL we know we still can go
Into the future without fear.
So many things our faith has proved,
So many times the way made clear
That we have gained in loss and
grief

A vision and a hope that stilled
Our doubts till pressing on what
seemed
Impossible has been fulfilled.

Truth does not conflict truth and so
The hidden will in time appear;
Until we know we still can go
Into the future without fear.

—Della Adams Leitner.

• • •

A GOLF BALL AND THE FBI

SEVERAL years ago a stranger joined me and my two sons in a game of golf. We had played seven holes and had just driven off the eighth when a small boy, about 11 years old, ran across the fairway. He scooped up one of the balls, jumped the fence and ran behind a house across the street.

Without so much as a word of explanation our golfing friend pursued the boy, jumped the fence, rounded the house and caught the boy up an apple tree. He gave the frightened youngster a lecture — one which I am sure he will never forget.

Upon returning to our group, our friend apologized for delaying the game. He explained that it wasn't the ball that he was after. It was old and rather "beat-up." However, our friend explained that he felt that had he not taken advantage of that opportunity to teach this boy the seriousness of his act the lad might have felt that he was smart enough to get away with greater crimes. Our friend then produced a badge which he had shown the boy. It read "Member of the Federal Bureau of Investigation."

In the 15 years that have passed since then, I am sure that my sons and I have thought of this incident concerning our FBI friend many times. I hope we will not fail a youngster who needs such a lesson to help keep him on the "straight and narrow."

—W. Lowell Castleton.



Make Your Own Metronome

By Clair W. Johnson*

A simple and inexpensive, yet accurate, metronome may be made from an ordinary pull-out, cloth type of sewing tape which can be purchased from any "dime" store for approximately 25 cents.

Indicate the various tempos on the reverse side of the tape with ink, according to the table below. All measurements must be made from the point where you take hold of the tape to the center of the tape case.

Measure 9 inches from the top of the tape to the center of the tape case. Mark your tape 120. Let it swing and you have a tempo of 120 beats per minute. The tempo does not change as the width of the swing decreases.

Mark your tape as follows:

120 beats.....	9 inches
112 "	10½ "
100 "	13 "
92 "	15½ "
88 "	16½ "
80 "	20½ "
72 "	25 "
66 "	29½ "
60 "	36 "

*Member of Sunday School General Board and the faculty at Weber College, Ogden, Utah.



When you use a tape for a metronome, all measurements must be made from the point where you take hold of the tape to the center of the case.

THE Lord has called upon us to pray with our families and in secret that we may not forget God. If we neglect this, we lose the inspiration and power from heaven; we become indifferent, lose our testimony, and go down into darkness.

—Heber J. Grant.

WHAT we need is to inject good, old-fashioned religion into our modern methods of living. The Sermon on the Mount might well be the guide for those who have the destiny of millions in their hands.

—Fiorello H. LaGuardia,
ex-mayor of New York City.

WE consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the head and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments.

—Joseph Smith.

THE gospel of Christ is one of the greatest blessings that can be bestowed upon man. Eternal life, the Lord says, is the greatest gift of God. We can obtain that, only through obedience to this Gospel.

—Wilford Woodruff.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
1954

COURSE OF STUDY—1953	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 3: Joyful Living	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
COURSE OF STUDY—1954	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1954	Nursery 2, 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson OCTOBER 3	Thank You for Our Own Special Gifts	Birds That Sing	Unit V Our Thoughts Decide How We Are Going to Act	Making the Church Strong	Saul, the Nation Builder	In Gethsemane
OCTOBER 10	Thank You for Other Daily Blessings	I Love Each Day and Night	Unit V He Can Who Thinks He Can	What It Means to Be a Pioneer	Saul, the Rejected King	A Night of Persecution
OCTOBER 17	Thank You for Parents and Other Helpers	Harvest Time	Unit V Great Things Are Possible to Those Who Believe	Who Are the Pioneers in Your Family?	David, the Young Champion	On Calvary
OCTOBER 24	Thank You Words and Thank You Deeds	Showers that Water the Earth	Unit V Faith in God is the Light of Our Lives	You, Your Family, and the Pioneers	David, in the Wilderness of Judea	The Resurrection
OCTOBER 31	Our Individual Prayers	I Get Ready for Winter	Unit VI To Whom Shall We Give Thanks?	How to Honor the Pioneers	A Shepherd Who Became a King	Final Visit to Galilee
NOVEMBER 7	Our Family Prayers	The Animals Get Ready for Winter	Unit VI Let Us Say "Thank You" Every Day	A Great Gift of the Gospel	Solomon, the Temple Builder	"Feed My Sheep"
NOVEMBER 14	The Blessing on the Food	I Learn about Our Heavenly Father and His Children through His Books	Unit VI We Give Thanks For Plenty by Sharing With Others	Another Great Gift	Review of Units Four and Five	Darkness and Destruction
NOVEMBER 21	Prayers at Sunday School	I Learn How to Express Gratitude	Unit VI We Show Our Thankfulness to Our Parents by Being Kind and Gentle	Thanksgiving	Rehoboam, the Foolish	Among the Nephites
NOVEMBER 28	We Love Each Other	I Learn about the Indians of Long Ago and Today	Unit VII Jesus Once Was a Little Child	Review	Jeroboam, the Deceitful	End of the Mission
DECEMBER 5	We Love Our Neighbors and Friends	I Learn How to Keep Well and Grow Strong	Unit VII Jesus Loved Little Children and Blessed Them	Joseph Smith's Birthday Anniversary	Israel and Idol Worship	"I Am with You Always"
DECEMBER 12	How We Show Our Love	I Learn about the Birth of Jesus	Unit VII I-know-a-story Day	How to Celebrate Christmas	Review	"What of the Future"
DECEMBER 19	How Heavenly Father Showed His Love	I Learn about the Teachings of Jesus	Unit VII Jesus Was a Good Shepherd	General Review	Review	Review
DECEMBER 26	Christmas Program	I Think about the Lovely Things I Have Learned	Unit VII Christmas Program	Christmas Program	Christmas Program	Christmas Program

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1954

Course No. 11: Ancient Apostles	Course No. 13: Our Standard Works	Course No. 15: Life in Ancient America and Course No. 17: Good Tidings To All People	Course No. 21: Principles and Practice of Genealogy	Family Relations— Adults	Course No. 25: Parent and Youth	Course No. 17: Good Tidings to All People and Course No. 27: Teachings of the Old Testament	Course No. 29: A Marvelous Work and a Wonder
Course No. 12: History of the Restored Church	Course No. 14: Principles of the Gospel	Course No. 16: The Gospel Message	Course No. 20: Proving Your Pedigree	Course No. 24: Parent and Child	Second Year Course No. 25: Parent and Youth	Course No. 26: Teachings of the New Testament	Course No. 28: Teachings of the Book of Mormon
14, 15	16, 17	18, 19, 20	Genealogical Training—Adults	Family Relations— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Investigators
Pioneer Trail Blazing (Continued)	How the Church Develops Its Members	The Way of Salvation for all Men	Review	The Sacrament	How the Home Affects Adjustment	Forgiveness	Review
Pioneer Trail Blazing (Continued)	The Problem of Temporal Salvation	The Way of Salvation for all Men (Continued)	Proving Revolutionary Descent	Sabbath Day Observance	The Home and One's Worth to Society	"Giving No Offense"	The Meaning of Prayer
Social Enterprises	Church Revenues	The Gathering of Israel	Mayflower Descendants	Tithing	Who Is a Good Teacher?	Patience for Righteousness Sake	Humility
Social Enterprises (Continued)	The Law of Giving	The Gathering of Israel (Continued)	Family Coats of Arms	Democracy in the Latter-day Saint Home	Parental Responsibility for the School Program	This World's Goods	The Value of the Scriptures
Mormonism and Education	The Law of Receiving	LDS Contributions to Scripture	Early Visitation Pedigrees	Recreation	How a Community Affects Its Youth	Losing Oneself	Light Thrown upon the New Testament
Mormonism and Education (Continued)	The General Church Welfare Committee	LDS Contributions to Scripture (Continued)	Sureties to the Magna Charta	Living with Books	The Way to Better Communities	Review	The Sacrament
Mormonism and Education (Continued)	The Church Welfare Program	The Second Coming of Christ	Genealogies from History	Living with Books (Continued)	Those Who Move Away from Home	Divine Authority in the Church	The Promises to the Lamanites
Church Auxiliaries	Christian Kindness vs. Hatred	The Second Coming of Christ (Continued)	Proving an Ancient Pedigree	The Family Budget	Maintaining Faith among Non-Latter-day Saints	A Lay Church	America, a Land of Promise
Church Auxiliaries (Continued)	The Family	The Church Program and the Material Needs of Its Members	Pedigrees Back to Adam	Discipline as Responsible Behavior	The Meaning of Membership	The Purpose of Christ's Church	God's Servants
Expansion of Mormonism	Religion in Daily Life	The Church Program and the Material Needs of Its Members (Continued)	Patriarchs and Prophets	Discipline as Responsible Behavior (Continued)	Inactivity and Its Prevention	Unity in the Church	Are Ye Prepared?
Effects of Expansion	Review	Review	The Father of the Human Race	The Family Time Schedule	Holding the Family Together	The Fruits of the Gospel	My Testimony of the Book of Mormon
Review	Review	Open Sunday (Review)	Our Eternal Father	Language Patterns Determined in the Home	Review	Review	Review
Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program

Pioneering Did Not End in 1847!

By Kenneth S. Bennion

WHEN the first group of Pioneers made camp in Salt Lake Valley, July 24, 1847, only one page of Pioneer history was brought to a close. Other pages were already being written, and many whole chapters would be required to tell all the story as it would unfold in the years ahead.

Even as they set their plows into the hard, desert soil, Brigham Young and his vanguard party knew that back along the trail they had blazed, there followed other wagon trains bringing some two thousand more settlers toward the Valley. Some would arrive in a few days; others would complete the journey before snowfall.

They knew, also, that back across the Nation and beyond the Atlantic, more Saints, by the tens of thousands, were at that very time laying plans to start westward the next year — or the next — or as soon as arrangements could be made.

Where would this great stream of people find homes? Where were the resources to provide even the barest of necessities? Certainly not in Salt Lake Valley alone!

Colonizer and Spiritual Leader

It was then that Brigham Young's genius as a colonizer and his inspiration as the great spiritual leader of his people were powerfully manifested. Not an hour's time was lost. Later an exploration party went west to the shores of Great Salt Lake and then southward into Tooele Valley. Much grass was found, and many hundreds of cattle and horses were taken there for the winter.

Another group went into Utah Valley, locating good sites for farms, cities, and towns. Other scouts soon made their way through Sanpete and Sevier valleys, and down through southwestern Utah, following closely what is now Highway 91.

Just as vigorously, other parties were moving through the valleys northward, far into Idaho.

These scouts made careful observations and brought back accurate reports to President Young. Three things they particularly looked for were: fertile lands for farming, water for irrigation, and timber for buildings and firewood. Prospective settlements were planned accordingly. Let us consider briefly how two of these new communities were settled.

On September 29, 1847, only three days after arriving in the Valley, Perrigrine Sessions moved northward into what is now Davis County. With an associate, Samuel Brown, he built a "shanty," and the two looked after 300 head of cattle during the winter. In the spring he built a more substantial home for his family and began to plow, plant, and irrigate. Other pioneers

came and settled near him. Thus the town of Bountiful was established.

Southward, in the late fall of 1849, a wagon train moved through the very new settlement of Provo and traveled on into Sanpete Valley. Where Manti Creek comes down from the high Sanpete Mountains, they established themselves for the winter. Their first homes were of the poorest — crude "dugouts" in the south slope of a steep hill.

These one-room dugouts followed the usual pioneer pattern: They were cut back into the hill far enough that the front end was flush with the slope. Logs or rocks were used to make the walls as high as needed. The front end usually had one door and one small window.

A fireplace provided heat for comfort and cooking. Overhead, supported by poles, willows, and grass, three to six inches of clay kept out the sun and some of the rain. Rough-hewn wooden slabs, or a bearskin, buffalo robe, or blanket, made the door. A few of the more favored homes had glass windows; otherwise, oiled paper or thin cloth kept out the wind and let in a little light.

These temporary homes were neither convenient nor comfortable, but they provided a degree of warmth and shelter. During long spells of wet weather, the clay roofs would leak long after the storms had passed.

Pioneering Experiences Continued

Thus, through hardship and suffering, did the Saints continue their pioneering experiences long after reaching the haven of Salt Lake Valley; and thus were laid the foundations of beautiful cities, towns, and homesteads which are today occupied by many of the descendants of those original Pioneers.

On the map opposite, Dick Carter has indicated only a few of the Pioneer settlements made during the first twenty years following the arrival in Salt Lake Valley. In most cases only the first settlement in the various areas has been shown. Also, we have only indicated the far-off settlements of Lemhi, Idaho, (1855); Genoa or Mormon Station (1849), and Las Vegas (1855), both in Nevada; and the large and exceedingly important settlement of San Bernardino, in Southern California (1851).

For the information shown on the map we are indebted to Elder Milton R. Hunter,¹ of First Council of Seventy; the late assistant Church Historian, Andrew Jensen,² and others.

¹Milton R. Hunter, *Brigham Young The Colonizer*, copyright 1940, the Deseret News Press, 883 pages.

²Andrew Jensen, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, copyright 1941, the Deseret News Publishing Company, 976 pages.

Typical Towns Settled by the Mormons during the Period of 1847 to 1867

IDA.

Malad, April, '64.

Lemhi (Salmon River Mission) '55 to '58.

(First Anglo-Saxon agricultural settlement in Idaho, later abandoned.)

Genoa (Mormon Station), '49.

(Started by seven Mormon men. It was first white settlement in Nevada.)

NEV.

GREAT SALT LAKE DESERT

(Early settlers were snowbound in huts through chimneys.) Paris, fall of '63.

Franklin, '59.

(First permanent Anglo-Saxon agricultural settlement in Idaho.)

Logan, '59.

Woodruff, '65.

Ogden, '48.

(Became Mormon settlement when Capt. James Brown purchased farm from Miles Goodyear.)

Coalgate, '59.

Bountiful, '47.

(H. Smith saw wheat maturing from kernels spilled along route of freighting wagons. He settled there next year. Was first source of coal for Salt Lake City.)

Salt Lake City, '47, (Rocky Mountain headquarters for Saints with the arrival of Brigham Young.)

Heber City, '59.

American Fork, '50.

Provo, '49.

Spanish Fork, '50.

(Spanish explorer, Escalante, passed this way.)

Grantsville, '49.

Tooele, '49.

Nephi, '51.

(After wall was built around town, a moat was dug to protect against Indians.)

Deseret, '59.

Fillmore, '51.

(Once Utah's territorial capital.)

Kanosh, '59.

(Named for Chief Kanosh, friend of the Mormons.)

Heberville (Price), '58.

Manti, '49.

(Early settlers, living in rock-ribbed hill where a most beautiful temple now stands, battled rattlesnakes by hundreds.)

Salina, '63.

Richfield, '64.

Beaver, February 6, '56.

Panguitch, '64.

(Founders survived first winter on frosty wheat and beef fat while snowbound. Name is Plate for "fist" water.)

Cedar City, '51.

(Site of first iron smelter in the West.)

Santa Clara, '54.

(Home of Jacob Hamblin for a time.)

Washington, '56.

(Locality of Utah's first cotton mill.)

Saint George, '61.

(Site of Utah's first temple. Was incorporated

town before it had a house, first baby being born in wagon box.)

WYO.

COLO.

UTAH

ARIZ.

Panaca, '66.

Parowan, '51.

(First company of settlers dedicated ground by prayer, raised a 99-foot flag pole with "Stars and Stripes" on it. Had cannon salute.)

San Bernardino, '51.

(First town founded by Mormons in California.)

Santa Clara, '54.

(Home of Jacob Hamblin for a time.)

Washington, '56.

(Locality of Utah's first cotton mill.)

Saint George, '61.

(Site of Utah's first temple. Was incorporated

town before it had a house, first baby being born in wagon box.)

Littlefield (Beaver Dam), '64.

(Arizona's first permanent agricultural settlement.)

Call's Landing, '64.

(Used as dock terminal for steamboat navigation on Colorado River.)

Las Vegas, '55 to '58.

Your Deed May Echo for Generations

SOME DAY I hope to visit that commanding general among the New World's cities: Quebec in Canada. There, along its cobble streets and towered skyline, I should like to walk in the footsteps of an adventure-loving Frenchman, Samuel de Champlain. He has been called "The Father of New France."

Champlain was born in a salt center on the sea-Brouage, about seventy miles north of Bordeaux. His father was a seaman. In his youth, Champlain was a soldier. Later, while young William Shakespeare was winning new glory for England with his pen, Samuel de Champlain turned to the New World. There he found an empire for France.

On his fourth voyage to America, Champlain moved his vessel up the St. Lawrence River. On a summer day in 1608, the spare, dark-haired Frenchman looked up toward a fortress-like array of rocks commanding the river. Around them was the green of bushy nut trees. Champlain climbed ashore. The flies and mosquitoes were bad. But he put his men and axes to work. In the shadows of the towering cliffs, they built a fort. They planted gardens of wheat, rye, and grapes. And they hoisted a pole flying the lilies of France.

That was the beginning of Quebec.

A cold first winter claimed all but eight of Champlain's scurvy-ridden colony of 24.

With the coming of summer, the French colonizer looked for more country to explore. He moved southward by Indian canoe to a new wilderness region. There, perhaps, he would find new game and birds to sketch with his pencil or paint with his brush.

Champlain was talented in many ways. History tells us that he was a good man, too — sincere, honest, courteous and courageous.

On this journey Champlain was to discover a beautiful lake that today bears his name. He was also to be guilty of an indiscretion that became one of the biggest little mistakes in all history.

Champlain, with two other Frenchmen, traveled with the Algonquian Indians. It was really a war party. They were going into the land of the Algonquians' enemies, the Iroquois. On the shores of the lake, near a grove of chestnut trees, Champlain's party met the enemy. A battle was arranged. Champlain fired with his musket into the astonished Iroquois. They scattered in confusion.

But the Iroquois never forgot. They sought out the identity of the man with the gun. The powerful Iroquois confederacy for generations became bitter enemies of the French.

One hundred fifty-one years after Champlain had founded Quebec, a frail young British general lay dying on the Plains of Abraham just outside that citadel of New France. His name was James Wolfe; and as he breathed his last, he heard the thunder of a British victory. France lost Quebec to an enemy aided for



FOUNDING QUEBEC
A shot echoed for centuries.

decades by the Iroquois. France lost Canada and her vast domain in the New World. John Fiske, the historian, wrote that the fall of Quebec marked "the greatest turning point yet discovered in modern history."

It could have been a different story had Champlain not fired his musket at the Iroquois 150 years before.

Little indiscretions and little kindnesses, too — can have such big and lasting consequences. Sometimes they re-echo for generations.

Often when I see a certain distinguished leader in our community, I think of his "Champlain" story. He went to Sunday School as a lad. One Sabbath morning the boy in him broke out in the meetinghouse. A leader in the Sunday School ordered him out, "not to return." The boy took him at his word. The youth did not return to the meetinghouse the rest of his life. Neither did his sons nor their sons.

So many small deeds with mighty results are directed to children. Perhaps it is a good idea to see more than the man of tomorrow behind the freckled face. Look, too, for the generations the lad may father.

I remember the words to me from the historian John Henry Evans: "There are few truly great men. But I have yet to find a great man who was not truly interested in little children."

Samuel de Champlain was a good man, the historians say. But to many, many children's children among the Iroquois his name was hated. Many French men's children's children were losers as a result. And it all started with a few indiscreet musket shots on the wooded shores of Lake Champlain.

—Wendell J. Ashton.